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# CRITICAL REVIEW.

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For the Month of *April*, 1779.

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*The History of the Common Law, by Sir Matthew Hale, Knight, Lord Chief Justice of England in the Reign of Charles the Second. The Fourth Edition Corrected. With Notes, References, and some Account of the Life of the Author. By Charles Ruaning-ton, Esq. 8vo. 10s. 6d. boards. Cadell.*

ONE of the most popular, esteemed, and useful works on our jurisprudence, is this History of the Common Law by that great man, and respectable judge, sir Matthew Hale.

‘It is needless’ (to use the sensible and manly language of the editor) ‘to mention the rapid success which attended, or the generous applause which was bestowed on its first publication. It is sufficient to observe that it has ever been justly held in the highest estimation; and, like the virtue of its author, been universally venerated and admired. Here the student will find a valuable guide—the barrister a learned assistant—the court an indisputable authority.’

The last edition of this work was published so long since as the year 1739, and for many years past has been out of print. A new impression of it has been therefore much called for: and the learned barrister whose name appears to this edition, has executed the task of editor with great care and attention. He has enriched this valuable work with a great variety of learned and useful notes, which the length of time elapsed since sir Matthew Hale composed, and the variety of alterations which our laws have gradually undergone since that time, made in some degree necessary. But in order that these might not be incorporated with the text of sir Matthew

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Hale, or divert the attention of those who may prefer an uninterrupted perusal of it, he has thrown the most weighty and material of them together at the end of each chapter. These, we may venture to affirm, form a very curious appendix to the History of the Common Law, and will amply repay the attention either of the diligent student, or the more enlightened barrister. Sir Matthew Hale's Analysis (which the learned author of the Commentaries has pronounced the most natural and scientific, as well as the most comprehensive) of the Laws of England, is subjoined; and the editor has been at the pains to form two correct Indexes, (one of the History and the other of the Analysis,) which are presented to the public, in place of those very imperfect tables which accompanied the third edition of these works.

A biographical account of sir Matthew Hale is prefixed, which exhibits the picture of that excellent judge and pious man in very amiable colours, and will afford an instructing and animating lesson to those who apply themselves more particularly to the study and practice of the law.

In our humble opinion, this work is not confined to the professors of the law, but seems well worthy of the most serious attention of every gentleman in the kingdom. That our readers may form some judgement of the style and ability of the editor, we submit the following quotations to their perusal.

‘ Towards the end of the life of sir Matthew Hale, he remarks that—though religion is the most animating persuasion that the mind of man can embrace,—though it gives strength to our hopes and stability to our resolutions—though it subdues the insolence of prosperity, and draws out the sting of affliction; yet such was the profligacy of the reign of Charles II. so far removed from sound policy and from good manners, that, at this period of ease and politeness, religion was not only grossly neglected, but was daily exhibited as an object for the exercise of ridicule. To lessen that veneration which is due to religion, is a kind of zeal which no epithet is sufficient to stigmatize;—it is attacking the strongest hold of society, and attempting to destroy the firmest guard of human security. So alarming was this advance of impiety to sir Matthew, that he often deplored it with unaffected sorrow.—Were it necessary to evince his abhorrence of it, I might content myself with appealing to the bright example of his life; but however sufficient that might be for the purpose, it would yet be doing great injustice to his memory not to mention that he employed some time in elegant instructive disquisition on the most interesting topics of the Christian religion. Minutely observant of the rituals of devotion,



votion, he was, perhaps, singular in his deportment; but let it not be forgotten, that he for a long time concealed the consecration of himself to the stricter duties of religion, lest by some adventitious action he should bring piety into disgrace.

‘ He held nothing necessary but his duty, nothing amiable but integrity, nor any thing shameful but what was vicious. By being ingenuous, he not only secured his independency, but raised himself above flattery or reproach, above menace or misfortune: and thus the rectitude of his conduct, added to the greatness of his abilities and the ease of his deportment, not only gained him universal respect, but rendered him more conspicuous than any of his contemporaries.’

Our author’s report of the Dutcheſs of Kingſton’s Caſe, is introduced in the following manner :

‘ Though numerous authorities may be educed to prove that the power of the courts eccleſiaſtical has been recognized by the courts of common law, and that their deciſions have ever been conſidered as concluſive upon every queſtion over which they have been accuſtomed to exerciſe original juriſdiction; yet, the recent caſe of the dutcheſs of Kingſton, has thrown ſuch a glare of light upon the ſubject, that I have taken the liberty to ſubjoin a trifling report of that memorable tranſaction.

‘ Her grace was tried before the peers, in parliament, for bigamy; the indictment ſtating that ſhe “ being the wife of Auguſtus John Hervey, feloniously did marry and take to huſband Evelyn Pierrepont, duke of Kingſton, her former huſband being then alive.” After her grace had pleaded to the indictment, and before the caſe on the part of the proſecution was entered into, ſhe obſerved that in reſpect to the ſuppoſed contract of marriage with Mr. Hervey, and which was the ſole ground of proſecution, ſhe had, prior to her marriage with the duke of Kingſton, inſtituted a ſuit in the conſiſtory court of the biſhop of London, cauſa jactitationis matrimonii; that in that ſuit Mr. Hervey was the party libelled, and of courſe the party defendant; that though in his defence he inſiſted on the marriage, yet the court eccleſiaſtical declared that ſhe was free from any matrimonial contract with Mr. Hervey; that the ſentence being unreverſed and unimpeached, was, as ſhe humbly conceived, concluſive; that therefore no other evidence ought to be received by their lordſhips in reſpect to that pretended marriage; for that a court of competent juriſdiction having decided the point, it would not only be illegal, but in vain, to call parol evidence to ſubſtantiate the fact.

‘ After ſome altercation, the proceedings in the ſuit of jactitation were permitted to be read *de bene eſſe*. By the ſentence it was in form decreed that the preſent defendant was “ free from all matrimonial contracts or eſpouſals; more eſpecially with the ſaid Auguſtus John Hervey,” who was by the ſen-

tence enjoined to "perpetual silence" as to the premises libellate."

' This sentence being read, the counsel for her grace, after stating that the noble prisoner had, subsequent to the sentence, and in confidence of its legality, married the late duke of Kingston, observed that they did not know of any court, in which the constitution of this kingdom had vested any authority to decide on the rights of marriage, but the ecclesiastical; and they believed that it would not be contended, that the courts of common law had any such original jurisdiction. They admitted that marriage might incidentally be determined in the courts of common law, as absolutely necessary to the due administration of justice; but, they insisted, that whenever the proper forum had decided on the question, the courts of common law had never taken upon themselves to examine into the grounds, nor in the least to question the validity of that determination. Hence they submitted that the sentence, being unimpeached and not reversed, was conclusive so long as it remained in force, and that of necessity it must be received in evidence in all courts and in all places, where the subject of that marriage should become a point of litigation; on the whole, therefore, they trusted, that it would repel all testimony, and, of consequence, make it improper to state any.

' A question of this magnitude required more than ordinary time for elucidation and decision. On the first day, (Monday the 15th of April, 1776,) it was very ably argued by Mr. Wallace, Mr. Mansfield, Dr. Calvert, and Dr. Wynne, in support of the sentence; all of whom contended, that from the legal authorities which they had adduced, in support of the position which they had advanced, there was no ground to impeach the sentence; that it was final and conclusive; that the indictment was therefore indefensible; and that as no evidence could be received, it would be idle and impertinent, and of no use to state any.

' On Tuesday, the 16th of April, the counsel for the prosecution were heard in answer to these objections.

' After premising that the debate was of a very singular complexion, upon a point perfectly new in experience, not analogous to any known rule of proceeding in similar cases, nor founded on any principle which had been stated, they insisted, that if the sentence was a definitive and preclusive objection to all enquiry, the prisoner ought to have pleaded in bar of the indictment; or have relied upon it in evidence under her plea of not guilty. To say that such a motion was wholly unprecedented, went, as they contended, a great way in conclusion against it. To say that such a rule would be inconsistent with the plea, and repugnant to the record, seemed to them obviously decisive. "After putting herself, (continued these ingenious advocates) for trial upon God and your lordships, she beseeches you



you not to hear her tried." By this mode, added they, "every species and colour of guilt, within the compass of the indictment, is necessarily admitted; the crime must therefore be taken as proved, in its greatest extent, with every base and every hateful aggravation, that it can possibly admit; the first marriage solemnly celebrated, perfectly consummated; the second wickedly accomplished by practising a concerted fraud upon a court of justice, and that in order to obtain a collusive sentence against the first." After thus expatiating in general terms, they proceeded to controvert the principles and the authorities which had been advanced in favour of the prisoner; and after establishing the positions for which themselves contended, they inferred that the motion was wholly inadmissible; that it was inconsistent with, and repugnant to all order, and every mode of trial, to debate on imaginary topics of defence, before the charge was publicly and fully heard, and that it was equally so, for the court to resolve abstract questions, upon hypothetical grounds.

The judicious manner in which this argument was maintained on the part of the prosecution, reflects the highest honour on the gentlemen who conducted it. The advocates were, Mr. attorney-general Thurlow \*, Mr. solicitor-general Wedderburn †, Mr. Dunning, and Dr. Harris.—Mr. attorney-general, in concluding his speech, remarked, that the sentence was conclusive upon the prisoner, but merely void as against the rest of the world; "she is therefore (continued this learned and eloquent lawyer) a wife, only for the purpose of being punished as a felon. The crime has been detected. The inconvenient consequences of guilt are the bars which God and the order of nature have set against it: but they have not been found sufficient. It demands the interposition of public authority, with severer checks, to restrain it. Why is she thus hampered with the sentence which she fabricated? because she fabricated it: because justice will not permit her to alledge her own fraud, for her own behoof: nor hear her complain of a wrong, which *she* herself has wantonly committed.

"Is a sentence pronounced between two certain persons admissible evidence against others? Is this species of sentence so? Is either admissible against the king in any public prosecution—in this particular sort of prosecution? is such evidence probable only, or conclusive,—against the parties to it—against strangers—against the king—and in what cases? What, if it were obtained by collusion? What, if by *HER* collusion? Will it serve *HER*? May *SHE* offer it safely? How much will it prove against her? What evidence will do to prove the collusion? There is no end of such questions. Were it possible for your lordships to stop this prosecution here, I have no desire to wound the mind of any person, unnecessarily, if so painful a duty may be dis-

\* Now chancellor.

† Now attorney-general.

pensed with. But I have rather wondered to hear such hopes as these thus far encouraged, or even entertained, on the part of the prisoner; with confidence enough to make it worth her while to avow, in this stage of the business, that she had rather have every thing presumed against her, than hear any thing proved; and to disclose to your lordships, not an anxiety to clear her injured innocence, but a dread of the enquiry."

The editor then states the questions which were submitted to the judges, with their opinions, as delivered by the chief justice of the common pleas.

What follows is a very full, accurate and entertaining note on the subjugation of the Welsh.

"Though Wales, says the editor, unconquered and uncultivated, for ages preserved its independence against the continued attempts of a great, and of a powerful people, to subject it; yet whether this may with greater propriety be ascribed to courage, to the situation of the country, or to a want of that, whatever it may be, which stimulates the ambition of conquerors, is not perhaps so easy to determine; certain however it is, that the Saxons, instigated more by revenge, than by any solid advantage which could possibly have been derived from the conquest of such a country, continually exerted every effort to subdue it.

"At what period the Britons were first called Welsh, or from whence the word Wallia is derived, is not, I believe, as yet ascertained: laborious may have been the researches, various, no doubt, are the conjectures. From whatever origin the word may have been derived, it is not, however, unreasonable to suppose that it was at first a term of reproach applied by the Saxons; the Welsh having almost invariably denominated themselves Cymry."

He then proceeds to controvert the opinion of Mr. justice Blackstone, that "the king of England's eldest son became, AS A MATTER OF COURSE, their titular prince."

As to the expression *jure feodale subjeeta*, in the statute of Rhudlan, the editor considers it to be very remarkable.

"As it is believed that no instance can be found of a *jus-feodale* prevailing IN ENGLAND; we hear indeed of the word *feodum*, and the distinction between the *feodum novum* and the *feodum antiquum*; but of a REGULAR SYSTEM of feudal law, which this expression seems to indicate, there are but very slight traces. Edward however was a conqueror, and had a right to make use of his own words in the preamble to his own law.

"It may not be impertinent to observe that though of late years some very ingenious attempts have been made to explain our ancient common law, by feudal principles, yet it is evident, that neither Littleton nor his learned and laborious commentator, seem



seem to have known that such a law had ever had any prevalence in any part of Europe.'

In treating of the union of Wales with England, Mr. Runnington remarks that,

' In the reign of Henry the VIIth. who was descended from the princes of North Wales, the Welsh experienced greater favour; and by his son and successor Henry VIII. the union of England and Wales was happily and politically effected. Previous steps having been taken to introduce a union of laws between the two countries, the finishing stroke to the independency of the Welsh was, as Dr. Blackstone remarks, given by the stat. 27 Hen. VIII. cap. 26. which at the same time gave the utmost advancement to their civil prosperity.—The statutes 34 and 35 Hen. VIII. cap. 26. confirms the same. This act not only adds farther but also contains a more complete code of regulations, for the administration of justice, with such precision, and such accuracy, that no one clause of it, according to Mr. Barrington, hath ever yet occasioned a doubt, or required an explanation.

' Thus were united a people hitherto distracted with continual animosity, and thus, (to use the words of the elegant commentator,) were this brave people gradually conquered into the enjoyment of true liberty; being insensibly put upon the same footing, and made fellow-citizens with their conquerors.

' With the greatest deference to such respectable authorities as Mr. justice Blackstone, and Mr. Barrington, the statute of 34 and 35 Henry VIII. cannot now be deemed a complete code of regulations for the administration of justice in Wales; in truth, whoever attentively considers the mode of judicial proceedings as conducted in Wales, compared with that which is pursued in this kingdom, must immediately acknowledge the manifest superiority of the latter. It is true that they have in Wales a court which is somewhat improperly nominated the court of grand sessions, in which is transacted, all professional business, either at law, or in equity. It is equally true that in general the learned judge, in the trial of a cause, will deliver an elaborate speech to the jury,—all this is true; but if it is apparent, that the common people are in general ignorant of the English language—that in Wales they are not, as I apprehend, permitted to try causes by special juries—that where the cause of action exceeds ten pounds, the parties may try it at the next English county, by which means either the plaintiff or the defendant is frequently obliged, at a great expence, and at great trouble, to bring witnesses from a very distant part, to try a very trifling cause, and by such means affording to the opulent too frequent opportunities to harass and oppress the indigent—it must be obvious that what was originally intended as a benefit, is now become a grievance—and that as the reason for trying causes in the next English county has long since ceased, the practice should cease also.—Were the judicial proceedings in every

respect the same as in England, and Wales joined to the English circuits, there would not then, perhaps, exist any partial distinction between the inhabitants of England and of Wales—they would then have the same laws, the same justice, the same government, and, in time, the same language. It is true that the natives of this country are somewhat untractable in their dispositions, and to which it may be attributed that they seldom, however deserving, rise to eminence in any department;—it may, however, be the most pleasing reflection to the gentlemen of Wales, that, unplaced and unpensioned, they are perhaps the only part of the state, who have not had some share in the profits of government, and enjoyed some part of the public spoils. On the whole, it is to be hoped by every one who understands, and understanding wishes to promote the real interest of the principality, that every distinction between England and Wales, whether arising from a difference of manners and of customs—from the mode of administering justice, or even from the language itself, may be entirely done away.

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*The History and Practice of Civil Actions, particularly in the Court of Common Pleas. By the late Lord Chief Baron Gilbert. The Third Edition. 8vo. 5s. Uriel.*

**I**T is a circumstance much to be lamented, that those books which are necessary to the study of the law, are in general worse edited, than any others. Of this remark, there cannot be a stronger instance, than the present edition of “*The History of Civil Actions.*”—Though this was originally a posthumous publication, yet there is not a doubt but the greatest part of the work was composed by the learned judge whose name it bears, and to whose genius and ability it is an high and indisputable testimony.—The imperfect and unconnected state in which the author left it, induced a very probable, indeed we may say, an incontrovertible conjecture, that he never intended it for publication.—After his decease, however, it unluckily fell into the hands of persons who were totally unacquainted with either its merits or its defects; who, in hopes of acquiring something from the sanction of his name, soon after published it, “with all its imperfections on its head.”—Its errors were soon discovered—and the temerity and ignorance of the publisher were universally reprobated and condemned.—The first edition going off, a second was published;—in this indeed, some, but very few, errors were corrected; and, strange to tell! the greater and more palpable ones were suffered to remain: notwithstanding which, in the course of a few years, the second edition was entirely dis-



disposed of. Such being the case, the profession were not too sanguine in hoping that as the glaring as well as the trivial errors of the book had been repeatedly pointed out, that it would be minutely corrected; and the third edition be what, in honour to the author, and in justice to the profession it ought to have been, as near perfection as possible.—The third edition is now published. On this edition we have bestowed the most serious perusal, and are sorry to inform our readers that it is equally deficient as the preceding one; with this unpleasing circumstance, that it is burthened with a number of unnecessary and inelegant intrusions, which the editor is pleased to term ‘notes.’—Grammatical inaccuracies, impertinent authorities, strange positions, and unwarrantable conclusions, are too apparent to escape the notice of an attentive editor.—Errors of this complexion, however, still continue to disgust the learned and judicious; and though more than one half of the chapters ought to have been transposed, yet they still remain in their original state of impropriety and disorder.

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*The Universal Gardener and Botanist; or, a General Dictionary of Gardening and Botany. Exhibiting in Botanical Arrangement, according to the Linnæan System, every Tree, Shrub, and Herbaceous Plant, that merit Culture, either for Use, Ornament, or Curiosity, in every Department of Gardening. Together with Practical Directions for performing the various Mechanical Operations of Gardening in general. By Thomas Mawe, Gardener to his Grace the Duke of Leeds; and John Abercrombie, Authors of Every Man his Own Gardener, &c. 4to. 1l. 7s. bound. Robinson. [Concluded from p. 193.]*

IN our last Review we entered on the examination of this comprehensive system of practical gardening and botany, which abounds with a vast variety of useful matter, and appears evidently to be the work of men of great experience in those departments.

From the operative part of gardening, where the most plain and explicit directions are every where given by these authors, we shall present our readers with some passages relative to Pruning.

‘Pruning is an operation of the knife performed upon trees occasionally, in order both to give them any desired form, and to retrench or reduce irregular and redundant or superfluous growths, or whatever creates confusion and disorder,

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• But this operation is particularly necessary to be practised on many sorts of fruit-trees, more especially the dwarf sorts, such as all kinds of wall and espalier fruit-trees; it is also necessary to be performed occasionally upon standard trees, both dwarfs and half and full standards, to all of which proper pruning is necessary; some sorts annually, as all kinds of wall trees, espaliers, and most other dwarf or trained fruit-trees; which being requisite in order to preserve the proper figure, and to keep them within their limited bounds, as well as to promote fruitfulness; but as to common standards whose heads having full scope of growth every way, they require but very little pruning, except just to retrench any occasional redundancy, ill-growing branch, and dead wood. Wall trees and espaliers however, require a general regulation of pruning twice every year, in summer to retrench the evidently superfluous and ill-placed shoots of the year, and to train in a supply of the most regular ones; and in winter to give a general regulation both to the supply of young wood left in summer and to the old branches where necessary.

• For in pruning wall trees and espaliers it is to be observed, that as these trees having their branches arranged with great regularity to the right and left one above another parallelly, about five or six inches asunder, forming a regular spread, so as the branches of each tree completely covers a certain space of walling, &c. and as the whole spread of branches constantly send forth every year a great number of unnecessary and useless shoots; and that as each tree being limited to a certain space, as just observed, an annual pruning is consequently most necessary to retrench the redundancies, and all irregular and bad shoots to give the proper bearing branches due room, as well as to enable us to confine each tree within its allotted limits, consistent with its regular form.—

— We must therefore be careful to ease the trees of every thing that is either superfluous, irregular, or hurtful, by pruning twice every year, a summer and a winter pruning. We call that superfluous which though good and well placed, yet are more than are wanted or can be properly laid in, and that irregular which is so ill placed as it cannot be trained with regularity to the wall or espalier, such as all fore-right shoots, being such as grow immediately from the front or back of the branches in a fore-right direction, which though good of themselves, yet their situation renders them irregular or unfit for training; and we call that hurtful which is in itself of bad growth, such as all very rank or singularly luxuriant rude shoots; so that the superfluous or redundant growths should be thinned by pruning out all that seem to cause confusion, and the irregular and hurtful rank shoots should be displaced, cutting every thing of all these sorts off quite close to the place from whence they proceed, leaving however a proper supply, more or less, of the regular or best placed side-shoots where necessary, so as to preserve every part well



well furnished with bearing wood, trained straight and close to the wall or espalier at equal distances; observing some sort of wall-trees, &c. require a general annual supply of young wood, such as peach and all other trees which bear only on the shoots of a year old; others require only an occasional supply of wood, such as apples, pears, &c. and all other kinds that bear on the old wood of from two or three to ten or twenty years old or more, so that the same branches continuing in bearing many years, the trees require only a supply of young shoots now and then to replace any worn out and dead branches.

\* For the mystery of pruning consists in being well acquainted with the nature of bearing of the different sorts of trees, and forming an early judgment of the future event of shoots and branches, and many other circumstances, for which some principal rules may be given; but there are particular instances which cannot be judged of but upon the spot, and depends chiefly upon practice and observation.

\* The nature or mode of bearing of the different sorts of wall and espalier trees, &c. is materially to be considered in pruning.

\* For example, peaches, nectarines, apricots, &c. all produce their fruit principally upon the young wood of a year old, that is, the shoots produced this year bear the fruit the year following, and the same of every year's shoots, so that consequently, in all these trees, a general supply of the best regular shoots of each year must be every where preserved at regular distances quite from the very bottom to the extremity of the tree on every side in such order as to seem coming up regularly one after another, which being trained principally all at full length all summer: but in winter pruning, a general shortening less or more, according to the strength of the different shoots, is necessary, in order to promote their throwing out more effectually a supply of young wood the ensuing summer, in proper places for training in for next year's bearing, the fruit being generally produced all along their sides immediately from the eyes, they rarely forming any considerable fruit-spurs, as in the apple, pear, &c. but the same shoots both produce the fruit and a supply of shoots at the same time for the succeeding year's bearing.

\* Vines also produce their fruit always upon the young wood, shoots of the same year arising from the eyes of the last year's wood only, and must therefore have a general supply of the best regular shoots of each year, trained in, which in winter pruning must be shortened to a few eyes in order to force out shoots from their lower parts only, properly situated to lay in for bearing the following year.—

—‘ And as to apple, pear, plum, and cherry trees, they generally bear principally on spurs arising in the wood of from two or three to ten or twenty years old, the same branches and spurs continuing bearing a great number of years, so that having  
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ing once procured a proper set of branches, in the manner already directed, to form a spreading head, no farther supply of wood is wanted than only some occasional shoots now and then to supply the place of any worn-out or dead branch as before hinted; the above mentioned spurs or fruit-buds are short robust shoots, of from about half an inch to one or two inches long, arising naturally in these trees, first towards the extreme parts of the branches of two or three years old, and as the branch encreases in length the number of fruit-buds encrease likewise accordingly: this therefore determines, that, in the general course of pruning all these kind of trees, their branches that are trained in for bearing must not be pruned or shortened, but trained at full length; for if they were shortened it would divest them of the very parts where fruit-buds would have first appeared, and instead thereof, would throw out a number of strong unnecessary wood-shoots, from all the remaining eyes; therefore let all the shoots or branches of these trees be trained principally at full length, and as they advance still continue them entire, thus they will all readily form the afore mentioned little spurs or fruit-buds from almost every eye; when indeed there is a vacancy, and there is only one shoot, where two or three may be requisite, in which case only pruning or shortening is allowable in these trees, to force out the supply required.—

—‘ Summer pruning.—The summer pruning is a most necessary operation; every one must know that in spring and summer wall and espalier trees abound with a great number of young shoots that require thinning and other reforms to preserve the beauty of the trees and encourage the fruit, and the sooner it is performed the better; it is therefore adviseable to begin this work in May, or early in June, and timely disburthen the trees of all evidently redundant or superfluous growth and ill placed and bad shoots, which may be performed with considerably more expedition and exactness than when after the trees have shot a considerable length and run into confusion and disorder by their shoots forming a thicket, when it will in a manner be impossible to see what you are about; besides the disadvantage of choaking up the fruit behind such a thicket of wood and leaves: it is therefore of great importance to perform this operation in the month of May or early in June, or when the same year’s shoots are sufficiently formed to enable you to make a proper choice, and tender enough as to require no other instrument than the thumb to displace the bad growths and superfluities.’—

—‘ In performing this work of winter pruning, it is proper to unnaïl or loosen great part of the branches, particularly of peaches, nectarines, apricots, vines, and such other trees, as require an annual supply of young wood.

‘ First look over all the principal or mother branches, and examine if any are worn out or not furnished with parts proper for bearing fruit, according to the rules before illustrated with



respect to the nature of bearing of the different sorts of trees; and let such branches be cut down to the great branch from which they proceed, or to any lower shoot or good branch they may support toward their bottom part, leaving these to supply its place; likewise examine if any branches are become too long for the allotted space either at sides or top, and let them be reformed accordingly by shortening them down to some lower shoot or branch properly situated to supply the place, being careful that every branch terminates in a young shoot of some sort for a leader, and not stumped off at the extremity, as is too often practised by unskilful pruners.

• From the principal or larger branches pass to the shoots of the year, which were trained up in summer, first cutting out close all fore right and other irregular shoots that may have been omitted in the summer pruning; likewise all very weak shoots, and those of very luxuriant growth, unless it be necessary to keep some to supply a vacant place; then of the remaining regular shoots, you are to select a greater or smaller portion to leave either as a general supply for next year's bearing, as in the case for peach, nectarine, apricots, vines, and figs; or only some occasional shoots, as in apples, pear, plum, and cherry trees, to supply the place of any bad or dead branch.

• But as peach, nectarines, apricots, vines, and figs, always bear principally on the year-old wood as before noticed, a general supply of young shoots must be left in every part from bottom to top at regular distances, all of which, except the fig, must be more or less shortened according to their situation and strength to encourage their furnishing more readily a proper supply of shoots in spring and summer for next year's bearing, as before observed, leaving the strongest shoot always the longest, as is more fully explained under each of their respective *genera*; but as the figs always bear towards the end of the shoots they must not be shortened.

• And with respect to the apples, pears, plums, cherries, &c. as they continue to bear on the old branches of from two or three to many years standing, they only require an occasional supply of young wood, according as the branches become unfit for bearing and want removing, so should accordingly train in here and there in proper places some good regular young shoots towards the lower part, to be coming gradually forward to a bearing state, to be ready to replace worn out and other useless branches; and what shoots are not now wanted for that purpose cut them out close, not leaving any spur or stump, as every one of which, as we before observed, would push out several strong unnecessary shoots the next spring to the prejudice both of the trees and fruit: have particular regard to preserve the shoots at the termination of all the already trained branches entire, not however suffer more than one shoot to terminate each branch; preserve also carefully all the proper fruit-spurs; likewise observe, that the supply of young wood occasionally re-  
served,

served, and the branches in general of these trees, should all be trained in at full length, and continued so in future, as far as the limited space will admit, and according as any extend above the wall or espalier or any where beyond their proper limits, they should be pruned down with discretion to some convenient bud, or lateral shoot, or lower branch, which train also entire.

‘ In this pruning, as in the summer dressing, it is of importance to have a strict eye to the lower parts of wall-trees, &c. to see if there is any present vacancy or any that apparently will soon happen, in which cases, if any good shoot is situated contiguous, it should be trained in, either at full length, or shorten it to a few eyes to force out two or more shoots if they shall seem necessary; for precaution should ever be observed in taking care to have betimes a sufficient stock of young wood coming forward to fill up any casual vacancy, and substitute a new set of branches in place of such as are either decayed or stand in need of retrenchment.’—

—‘ Bad pruning ruins many a good tree, as is observable in numerous gardens, where the wall trees and espaliers appear as a stumped hedge, pruned every year, yet never produce any tolerable crop of fruit.

‘ The reason is, the operation or art of pruning is much more generally practised than understood; different pruners have different ideas of pruning: many proceed upon little or no principle, and often prune all trees alike; and their idea of pruning often consists in retrenching annually most of the young shoots, and shorten all the branches of every tree without exception, to the great injury of some sorts, and retarding their bearing: likewise many pruners, in retrenching the superfluous and irregular shoots, instead of cutting close, as formerly observed, they often stump them off to about one or two inches long; these remaining stumps shoot out again from every eye, and fills the tree with more numerous useless shoots than before, which being also pruned down to stumps of an inch or two long, as above, practising the same every pruning, so as in the course of a few years every branch is loaded with clusters of large rugged barren spurs, formed wholly of the stumps of shortened shoots, occupying the places where fruit-buds might be expected: it is also observable, that many pruners think every branch of all sorts of wall trees whatsoever must, in the annual pruning, undergo the discipline of the knife, so shorten all without distinction and reluctance, often too with so much severity on trees that should not be shortened, as to destroy the very parts where fruit-buds would have been produced, they thinking this general shortening necessary to strengthen the branches, which, however, in many sorts, promotes a too vigorous growth, particularly in trees that produce their fruit on natural spurs, forming themselves gradually all along the sides of the branches, first towards the extreme parts; that shortening not only cuts off



off these first fruitful parts of the branches, but throws the sap back with so much vigour to the remaining buds, that instead of forming fruit spurs almost every bud pushes out luxuriant shoots, and the trees are continually crowded with unnecessary wood, causing a great annual trouble to retrench it, without the pleasure of having a quarter of a crop of fruit: besides the annually cutting out so much strong wood is very prejudicial to some sorts of fruit-trees.'

In the botanical department of this work the authors have strictly adhered to the sexual system of the late celebrated Linnæus, as laid down in his *Genera & Species Plantarum*. They observe that a genus of plants, however numerous the species may be, and however different in their growth, external habit, and duration, comprises such as agree in all the parts of a flower; and these affording the only generical characters, on them is founded the principle of distinction now universally established by the Linnæan system of botany.

'The characters of the genera, say they, contain a description of each particular part of the flower, as the calix, corolla, stamina, pistillum, pericarpium, semen, and receptaculum; which being the seven parts of fructification, and the most essential and invariable parts of plants, and consequently the only parts that can determine the generical characters; and the striking singular mark of each of the above parts of the flower, must run through all the species of each respective genus, according to the descriptive characters in the beginning of every genus throughout this work; whereby, as afore-mentioned, every such assemblage of plants, however few or numerous, so agreeing in their fructification, form a genus.

'By arranging every assemblage of plants agreeing in their fructification, under one denomination or generical name, renders botany more simple and easy, which by the ancients was but little understood; as with them, almost every species was a genus, and they had no conception of giving one common or general name to a number of plants, which although agreeing in their flower, they could not discover possessed any thing in common; for the minute parts of the fructification which lay the foundation of our present systems, were then but little known, and as little attended to, as in fact the root: port or external habit of plants, their duration, mode, and times of flowering, and their uses, both medicinal and oeconomical, formerly furnished the sole characteristical distinction, all of which however, are vague and indeterminate; but as the fructification is constantly the same in every respective genera, nothing but these parts can with certainty be employed in determining each separate genus.

'Plants and trees of the same genus generally possess like medicinal powers. As for example, garlick, onion, and leek, belong

long to the genus *allium*; cinnamon, camphire, and saffrafrs belong to the genus *laurus*; southernwood, wormwood, mugwort, &c. belong to the genus *artemisia*.

‘ Trees which belong to the same genus, will also all take by grafting or budding upon each other: as for instance; pear, apple, and quince, being all of the genus *pyrus*, take freely upon one another; plum, apricot, cherry, and bird cherry, &c. being all of the genus *prunus* also, grow upon stocks of each other; almond, peach, and nectarine belong to the genus *amygdalus*, and grow upon one another; currant and gooseberry belong to the genus *ribes*, and all the varieties will grow upon each other; as will also most other trees of the same genus.

‘ The number of known genera is upwards of twelve hundred, and above twenty thousand different species, besides varieties; all of which are found growing in their natural state of wildness in some part of the globe or other, and most of them may be naturalized in our gardens, some in the open ground, others in the green-house and stove; but the gardener is not to be intimidated at the sight of that great number, as if the care of so great a family was to fall to his lot; since our real valuable cultivated species fall vastly short of that number, yet sufficient to furnish our gardens most amply, both for oeconomical and ornamental purposes.’

So numerous are the varieties in the vegetable kingdom, and so inadequate the utmost industry of botanical investigation, that, though these experienced authors have judiciously availed themselves of the information communicated by former writers, yet we observe that there are several *genera* which they have omitted to insert; exclusive of non-descripts, and of those new *genera* and species, which, within these few years, have poured in upon us, like an inundation, from the different quarters of the globe.—But at the same time that we make this remark, we must acknowledge that it will equally apply to other botanical writers; and it is more a matter of approbation that so great a multitude of plants should be accurately described, than it can be of censure, that any, especially the exotic, should be overlooked amidst the prodigious and inexhaustible stores of nature.

As a system of botany, this work is entitled to great praise; and in respect of gardening, we need not hesitate to affirm, that, in many parts of practical and useful knowledge, it is superior to any that has hitherto been published.



*A Voyage to New Guinea, and the Moluccas, from Balambangan: including an Account of Magindano, Sooloo, and other Islands; and illustrated with Thirty Copper-plates. Performed in the Tartar Galley, belonging to the Honourable East India Company, during the Years 1774, 1775, and 1776, by Captain Thomas Forrest. To which is added, A Vocabulary of the Magindano Tongue. 4to. 1l. 11s. 6d. boards. Robinson.*

**T**HIS Voyage was performed by captain Forrest, at the command of the East India Company, with the view of making discoveries in the Indian seas. After giving a chronological detail of former voyages to those parts, and reciting the commission from the India Company, the author describes the Tartar galley, the vessel in which he sailed, the shape and size of which he demonstrates to have been the most proper for the execution of the design. The crew consisted of twenty-two persons, of whom the captain and two others were the only Europeans. Tuan Hadgee, one of the Mahometans, was a person of rank and education, who had made a pilgrimage to Mecca. He had on board several of his slaves and vassals; and from his acquaintance with the language and customs of the Indians, was of great use to the captain on the voyage.

The narrative begins with the departure of the ship from Balambangan. After leaving this place, the voyagers pass a variety of islands, some of which they touch at; and these are for the most part described with peculiar accuracy. One of the most noted is Magindano or Mindano, vulgarly Mindanoo, an island adjacent to the Philippines. Captain Forrest appears to have been very successful in gaining and preserving an intimacy with the sultan and other princes of this country; an advantage which he owed to his own circumspection and prudence. Of his descriptive manner, the following account of a festival held at the sultan's palace, may serve as an example.

‘ On Friday, the 10th, the day was ushered in at the sultan's, by beating of gongs, large and small, and firing of great guns. At one side of the street, was erected the tripod mast of a large Mangaio covered with alternate rounds of red, white, and blue calico, a foot broad each to the top; and booths for the accommodation of spectators were reared on three sides of a square, leaving room for the street that passed close to the sultan's palace; the long front of that edifice making the fourth side. The floors of these temporary structures were four foot from the ground.

‘ All this was prelude to a festival given by the sultan, in honour of Chartow's daughter, and his own grand-daughter, Noe's

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coming of age to have her ears pierced, and her beautiful white teeth filed thin, when stript of the enamel, in order to be stained jet black.

' This rite is performed on the Mindano ladies at the age of thirteen; and the ceremony is sumptuous in proportion to the rank of the person.

' From all quarters were numbers invited. I saw many Illano prows enter the river; particularly one, composed of two canoes, fixed parallel to each other.

' The figure of a camel was put on board; two feet in one canoe, two in the other. The camel is an animal much respected by Maly Mahometans, as they never, perhaps, in their own islands saw one alive. In the body of the camel was a person, who gave movement to its neck, and it sometimes lolled out a long red tongue. There was also an entertainment, that put me in mind of what we read in story of tilts and tournaments.

' Behold, a champion, armed capapee, with a brass helmet, a lance, sword, target, and cress. On his helmet nods generally a plume of feathers; sometimes a bird of paradise.

' Thus accoutred, he enters the square before the sultan's, with a firm step, and look of defiance. He presently seems to discover an opponent, advances towards him; steps back, jumps on one side, and then on the other; sometimes throws down his spear, and draws his sword, with which, fore stroke and back stroke, he cleaves the air.

' When he is thus sufficiently tired, and worked up to an apparent frenzy, the spectators shouting, according as his agility pleases, his friends rush in, and, with difficulty overcome his reluctance to quit the combat. The female spectators often applaud as loud as the men.

' I observed a boy of about ten years, who had worked himself up to such a frenzy. When his friends took him off, he so struggled in their arms, that I feared he would have fallen into a fit.

' The sultan and Fakymolano entered the square, to show their agility: Fakymolano preceded. Their attendants, however, took care that they should not too long exert their exhibition of youth. The sultan returning to his palace, passed me, where I stood on the ramp. He seemed much fatigued. Dato Utu also appeared, and gave great satisfaction. I had presented him with a bird of paradise, which he wore in his helmet. He made his lance quiver in his hand.

' Uku, Topang's brother, the person who took Mr. Cole's schooner, also exhibited with abundant agility. Neither Rajah Moodo, Topang, nor Chartow, appeared in the square: they were contented with being spectators.

' At night, little boys displayed their nimbleness in the outer hall, at the sultan's: they would sometimes fall suddenly plump upon both knees, and seem to fight in that attitude. They brandished their little swords with fury, and their targets jingled with ornaments of brass.

' During



‘ During this merriment, which lasted ten days, a number of guests were daily entertained with sweet cakes and chocolate. Rajah Moodo’s guards, directed by the Spanish sergeant, fired musketry ; as did about sixteen soldiers of Topang’s, and the same number of Chartow’s.’

We are afterwards presented with a short narrative of the laws and government of this island.

‘ Though laws, says our author, are similar in most countries, each has some peculiar : the principal of Magindano are these. For theft, the offender loses his right hand, or pays threefold, just as amongst the Mahometans of Atcheen. For maiming, death : adultery, death to both parties : fornication, a fine. Inheritance goes in equal shares to sons, and half to daughters ; the same to grand-children. Where are no children, whole brothers and sisters inherit. If there are no brothers or sisters, or nephews, or nieces, or first cousins, the sultan claims it for the poor. It is the same, ascending even to the grand-uncle. If a man put away his wife, she gets one third of the furniture ; also money, in proportion to his circumstances. A child’s name is not given by priests, as in the Molucca islands, and in other Mahometan countries. The father assembles his friends, feasts them ; shaves off a little lock of hair from the infant head, puts it into a basin, and then buries it, or commits it to the water.

‘ The form of government at Magindano, is somewhat upon the feudal system, and in some measure monarchical. Next to the sultan is Rajah Moodo, his successor elect. Then Mutusungwood, the superintendant of polity, and captain Laut, overseer of the sultan’s little navy, are both named by the sultan. There are also six Manteries, or judges named by the sultan, and six Amba Rajahs, or asserters of the rights of the people : their office is hereditary to the eldest son.

‘ Although the sultan seems to act by and with the advice and consent of the Datoos, not only of his own family, but of others ; yet, this compliance is perhaps only to save appearances. When he can, he will doubtless be arbitrary.

‘ The vassals of the sultan, and of others, who possess great estates, are called Kanakan. Those vassals are sometimes Mahometans, though mostly Haraforas. The latter only may be sold with the lands, but cannot be sold off the lands. The Haraforas are more oppressed than the former. The Mahometan vassals are bound to accompany their lords on any sudden expedition ; but the Haraforas being in a great measure excused from such attendance, pay yearly certain taxes, which are not expected from the Mahometan vassals. They pay a boifs, or land tax. A Harafora family pays ten battels of paly (rough rice) 40 lb. each ; three of rice, about 60 lb ; one fowl, one bunch of plantains, thirty roots, called clody, or St. Helena yam, and fifty heads of Indian corn. I give this as one instance of the utmost that is ever paid. Then

they must sell fifty battels of paly, equal to two thousand pound weight, for one kangan. So at Dory or New Guinea, one prong, value half a dollar, or one kangan, given to a Harafora, lays a perpetual tax on him.—

—‘ The currency in most parts of the country, is the Chinese kangan, a piece of coarse cloth, thinly woven, nineteen inches broad, and six yards long; the value at Sooloo is ten dollars for a bundle of twenty-five, sealed up; and at Magindano much the same: but, at Magindano dollars are scarce. These bundles are called gandangs, rolled up in a cylindrical form. They have also, as a currency, kousongs, a kind of nankeen, dyed black; and kompow, a strong white Chinese linen, made of flax.

‘ The kangans generally come from Sooloo; so they are got at second hand: for the Spaniards have long hindered Chinese junks, bound from Amoy to Magindano, to pass Samboangan. This is the cause of so little trade at Magindano, no vessels sailing from Indostan thither; and the little trade is confined to a few country Chinese, called Oran Sangly, and a few Soolooans who come hither to buy rice and paly, bringing with them Chinese articles: for the crop of rice at Sooloo can never be depended on.

‘ In the bazar, or market, the immediate currency is paly. Ten gantangs of about four pound each, make a battel; and three battels, (a cylindrical measure, thirteen inches and five tenths high; the same in diameter) about one hundred and twenty pounds of paly, are commonly sold for a kangan. Talking of the value of the things here, and at Sooloo, they say, such a house or prow, &c. is worth so many slaves; the old valuation being one slave for thirty kangans.

‘ They also specify in their bargains, whether is meant matto (eye) kangan, real kangan, or nominal kangan. The dealing in the nominal, or imaginary kangan, is an ideal barter. When one deals for the real kangans, they must be examined; and the gandangs, or bundles of twenty-five pieces, are not to be trusted, as the dealers will often forge a seal, having first packed up damaged kangans. In this the Chinese here, and at Sooloo, are very expert.’

Rajah Moodo, heir elect to the crown of Magindano, is thus delineated.

‘ Rajah Moodo, with the full stature of a man, has the eye, as well as the nose of an eagle; his understanding is quick as his eye: he preserves a constancy of good humour, which renders his manners open, as has been before acknowledged. Once, indeed, when one of my people struck another, in presence of his father, Rajah Moodo coming in, and being told of it, a cloud overcast his countenance. But, as I immediately begged the favour of being allowed to punish him, by confinement in irons, a smile returned; and he said; “ Do, punish your own way.” Next day, however, he desired the release of the culprit.



Prit. Another time, I was told, his armourer, or blacksmith, a Bisayan captive, being drunk, had dared to affront the Spanish envoy : Rajah Moodo so lost his usual self command, that, had it not been for the interposition of his lady, it was thought he would have put the miscreant to death on the spot. Among secondary qualifications, Rajah Moodo had that of a good mechanic : I was surprised to see the engines for raising heavy pieces of timber. He also made drums, like those in Europe, and was pleased to hear them used by his guards.'

To the friendship of this prince for captain Forrest, does the India Company owe the grant of the isle of Bunivoot.

As the natural history of the islands which our author visited formed a principal object of his attention, he describes with great accuracy the produce of each ; and among other articles delivers an exact account of the various species of the cinnamon tree. To the manners and customs of the people he has also been particularly attentive ; and where he perceives any coincidence with those of other nations, he remarks the similarity by quotations from the ancients. Thus the native songs of the Indians he compares with the *Celeusma* of the Greeks and Romans, and illustrates his comparison by the following epigram of Martial.

• Cessatis, pueri, nihilque mœstis ?  
Vatreno, Eridanoque pigriores ?  
Quorum per vada tarda navigantes,  
Lentos figitis ad celeusma remos.  
Jam prono Phaëthonte sudat Æthon ;  
Exarsitque dies, et hora lassos  
Interjungit equos meridia.  
At vos tam placidas vagi per undas,  
Tuta lauditis otium carina :  
Non nautus puto vos, sed Argonautas.'

• Why, my lads, more sluggish go,  
Than Vatrenus, or the Po ?  
Think ye through their still ye steer,  
Drawling oars to wait the chear ?  
Phaeton begins to fire,  
Æthon lo ! in full perspire ;  
Now the noon-tide hour proceeds,  
To repose the panting steeds,  
Ye, serene upon the wave,  
Sun, and wind, and water brave.  
No mere navigators now,  
Ye are Argonauts, I vow.'

This narrative is distinguished by a correct and elegant simplicity of style ; and captain Forrest appears to have spared no expence in enriching the volume with charts and excellent draw-

ings. From the nautical observations with which the work abounds, it must prove highly useful to navigators in the Indian ocean. Every circumstance concurs to demonstrate that the author has paid the greatest attention to the object of his voyage ; and we therefore cannot doubt of his receiving from the Company the reward that is due to his faithful services.

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*A Treatise on Government. Translated from the Greek of Aristotle.*

By William Ellis, A. M. 4to. 13s. boards. Payne.

NO writer ever possessed a more extensive reputation than Aristotle. During the classical ages of antiquity, his profound and comprehensive genius was held in the highest estimation by a judicious and enlightened people. And when, from barbarism and false taste, the writings of most of his contemporaries were gradually sinking into oblivion and disuse, his fame seems to have shone forth with increasing lustre. In the early period of the Byzantine empire he seems to have been the favourite author ; and, by a kind of fascinating power, to have ingrossed the attention of the learned world in a great measure to himself. About the beginning of the eighth century his works fell into the hands of the Arabians, who studied them with the most unremitting assiduity. From the Arabians, who were at that time settled in Spain, and had erected a royal seat at Cordova, they were transmitted, through the medium indeed of a miserable translation, into Europe. Then it was that the authority of the Stagyrite became as unbounded and absolute in the literary, as his royal pupil's had been in the political world. And this authority was not confined to those provinces in which he had an indisputable title—the regions of philosophy and criticism : it was extended also to matters of a higher nature. The scholastic theology of the middle ages is entirely built upon, and interwoven with, the metaphysics and philosophy of Aristotle. He was the grand luminary to whom in those times of darkness every eye was directed, and however they might differ in other points, in this at least all were agreed, that from the authority of Aristotle no appeal could be made. No wonder then that even so late as the fifteenth century in a charge of heresy which was preferred, if we mistake not, against the celebrated Picus Mirandula for asserting the *probability* of the soul of Origen being saved, it should be considered as an unpardonable aggravation of the crime, that he had asserted also the *possibility* that the spirit of Aristotle might err. When, at the revival of letters, new sources of information were opened, and the human intellect,

from



from a consciousness of its own powers, began to expand itself, it is natural to suppose that mankind, as they grew more enlightened, would endeavour to shake off the fetters by which their minds had so long been enslaved, and to think for themselves. Finding the dogmata of Aristotle in possession of the schools, his pretensions were examined; and as they attributed to him all the errors and absurdities which his ignorant translators and commentators had fastened upon him, we are not to be surprised that general indifference should succeed to blind and superstitious veneration. There is a principle in mankind, which seems in some degree founded in justice, though, indeed, it may proceed from a different motive, which is to with-hold from those, whom they find to have acquired a reputation greater than their merits intitle them to, that share of fame which their just claims might reasonably demand. To this it is owing, rather than to the causes assigned by his translator, that his works have fallen into undeserved neglect. The attempt to restore this valuable ancient to that rank in the world of letters, to which he is so eminently entitled, is undoubtedly meritorious. In what manner Mr. Ellis has succeeded, our readers will judge by perusing the following chapter on the government of Carthage.

The government of Carthage seems well established, and in many respects superior to others; in some particulars it bears a near resemblance to the Lacedæmonians; and indeed these three states, the Cretans, the Lacedæmonians, and the Carthaginians are in some things very like each other, in others they differ greatly. Amongst many excellent constitutions this may shew how well their government is framed, that although the people are admitted to a share in the administration, the form of it remains unaltered, without any popular insurrections, worth notice, on the one hand, or degenerating into a tyranny on the other. Now the Carthaginians have these things in common with the Lacedæmonians; public tables for those who are connected together by the tie of mutual friendship, after the manner of their Phiditia; they have also a magistracy, consisting of an hundred and four persons, similar to the Ephori, or rather selected with more judgment; for amongst the Lacedæmonians, all the citizens are eligible, but amongst the Carthaginians, they are chosen out of those of the better sort: there is also some analogy between the king and the senate in both these governments, though the Carthaginian method of appointing their kings is best, for they do not confine themselves to one family; nor do they permit the election to be at large, nor have they any regard to seniority; for if amongst the candidates there are any of greater merit than the rest, these they prefer to those who may be older; for as their power is very extensive, if they are persons of no account, they may be very hurtful to the state, as they have always been to the Lacedæmo-

nians ; also the greater part of those things which become reprehensible by their excess, are common to all those governments which we have described. Now of those principles on which the Carthaginians have established their mixt form of government, composed of an aristocracy and democracy, some incline to produce a democracy, others an oligarchy : for instance, if the kings and the senate are unanimous upon any point in debate, they can chuse whether they will bring it before the people or no ; but if they disagree, it is to these they must appeal, who are not only to hear what has been approved of by the senate, but are finally to determine upon it ; and whosoever chuses it, has a right to speak against any matter whatsoever that may be proposed, which is not permitted in other cases. The five, who elect each other, have very great and extensive powers ; and these chuse the hundred, who are magistrates of the highest rank : their power also continues longer than any other magistrate, for it commences before they come into office, and is prolonged after they are out of it ; and in this particular the state inclines to an oligarchy : but as they are not elected by lot, but by suffrage, and are not permitted to take money, they are the greatest supporters imaginable of an aristocracy.

\* The determining all causes by the same magistrates, and not one in one court and another in another, as at Lacedæmon, has the same influence. The constitution of Carthage is now shifting from an aristocracy to an oligarchy, in consequence of an opinion which is favourably entertained by many, who think that the magistrates in the community ought not to be persons of family only, but of fortune also ; as it is impossible for those who are in bad circumstances to support the dignity of their office, or to be at leisure to apply to public business. As chusing men of fortune to be magistrates make a state incline to an oligarchy, and men of abilities, to an aristocracy, so is there a third method of proceeding which took place in the polity of Carthage : for they have an eye to these two particulars, when they elect their officers, particularly those of the highest rank, their kings, and their generals. It must be admitted, that it was a great fault in their legislator not to guard against the constitution's degenerating from an aristocracy ; for this is a most necessary thing to provide for at first, that those citizens who have the best abilities should never be obliged to do any thing unworthy their character, but be always at leisure to serve the public, not only when in office, but also when private persons ; for if once you are obliged to look among the wealthy, that you may have men at leisure to serve you, your greatest offices, of king, and general, will soon become venal ; in consequence of which, riches will be more honourable than virtue, and a love of money be the ruling principle in the city ; for what, those who have the chief power, regard as honourable, will necessarily be the object which the citizens in general will aim at ; and where the first honours are not paid to virtue, there



there the aristocratic form of government cannot flourish: for it is reasonable to conclude, that those who bought their places should generally make an advantage of what they laid out their money for; as it is absurd to suppose, that if a man of probity who is poor, should be desirous of gaining something, a bad man should not endeavour to do the same, especially to reimburse himself; for which reason the magistracy should be formed of those who are most able to support an aristocracy. It would have been better for the legislature to have passed over the poverty of men of merit, and only to have taken care to have ensured them sufficient leisure, when in office, to attend to public affairs. It seems also improper, that one person should execute several offices, which was approved of at Carthage; for one business is best done by one person; and it is the duty of the legislator to look to this, and not make the same person a musician and a shoemaker: so that where the state is not small it is more politic and more popular to admit many persons to have a share in the government; for, as I just now said, it is not only more usual, but every thing is better and sooner done, when one thing only is allotted to one person: and this is evident both in the army and navy, where almost every one, in his turn, both commands, and is under command. But as their government inclines to an oligarchy, they avoid the ill effects of it, by always appointing some of the popular party to the government of cities, to make their fortunes. Thus they consult this fault in their constitution, and render it stable; but this is depending on chance; whereas the legislator ought to frame his government, that there be no room for insurrections. But now, if there should be any general calamity, and the people should revolt from their rulers, there is no remedy for reducing them to obedience by the laws. And these are the particulars of the Lacedæmonian, the Cretan, and the Carthaginian governments, which seem worthy of commendation.'

To point out trivial imperfections in a translation from an author so difficult and abstruse as Aristotle, might seem to be invidious; yet we cannot help expressing a wish that our translator had paid greater attention to his style. Had he taken the author of *Hermes* for his model, he might have learned that neither *brevity* nor *analysis* are incompatible with elegance and ease. Should a future edition of this work be called for, we would recommend it to the translator to subjoin a few judicious notes, and to prefix also a preliminary dissertation, in which he might greatly elucidate his author, by bringing the leading ideas of others, who have written on the same subject, into one point of view. He might also mark out those parts of his system upon which succeeding writers, without reserve or acknowledgement, have built their own. Thus might he effectually shew the value and importance of Aristotle's work, and

and at the same time, by restoring what belongs to him, do him that justice which, as an original writer, he is entitled to. As a proof how freely men of the first name have borrowed from the storehouse of our author, take the following passage from the second chapter of the fifth book ; it is too curious to be passed unnoticed.

' Tyrannies are preserved two ways most opposite to each other, one of which is, when the power is delegated from one to the other, and in this manner many tyrants govern in their state. Report says, that Periander founded many of these. There are also many of them to be met with amongst the Persians. What has been already mentioned is as conducive as any thing can be to preserve a tyranny ; namely, to keep down those who are of an aspiring disposition, to take off these who will not submit, to allow no public meals, no clubs, no education, nothing at all, but to guard against every thing that gives rise to high spirits, or mutual confidence ; nor to suffer the learned meetings of those who are at leisure to hold conversation with each other ; and to endeavour by every means possible to keep all the people strangers to each other ; for knowledge increases mutual confidence ; and to oblige all strangers to appear in public, and to live near the city-gate, that all their actions may be sufficiently seen ; for those who are kept like slaves seldom entertain any noble thoughts : in short, to imitate every thing which the Persians, and Barbarians do, for they all contribute to support slavery ; and to endeavour to know what every one, who is under their power does, and says ; and for this purpose to employ spies : such were those women whom the Syracusians called *Παραγυρίδες*. Hiero also used to send out listeners, where-ever there was any meeting or conversation ; for the people dare not speak with freedom for fear of such persons ; and if any one does, there is the less chance of its being concealed ; and to endeavour that the whole community should mutually accuse and come to blows with each other, friend with friend, the commons with the nobles, and the rich with each other. It is also advantageous for a tyranny, that all those who are under it should be oppressed with poverty, that they may not be able to compose a guard ; and that, being employed in procuring their daily bread, they may have no leisure to conspire against their tyrants. The pyramids of Egypt are a proof of this, and the votive edifices of the Cypoclidæ, and the temple of Jupiter Olympus, built by the Pylistratidæ, and the works of Polycrates at Samos ; for all these produced one end, the keeping the people poor. It is necessary also to multiply taxes, as at Syracuse ; where Dionysius in the space of five years collected all the private property of his subjects into his own coffers. A tyrant also should endeavour to engage his subjects in a war, that they may have employment, and continually depend upon their general.'

Can any one doubt whence Machiavel drew the materials of that system, of which he has arrogated to himself the merit of inventing ?

*Pro-*



*Present State of Husbandry in Scotland. Extracted from Reports made to the Commissioners of the Annexed Estates, and published by their Authority. 2 vols. 8vo. 12s. Cadell.*

**S**ENSIBLE of the very imperfect state of husbandry practised on the annexed estates, the commissioners, from motives truly laudable and patriotic, have attempted a reformation. With this view they appointed our author, Mr. Andrew Wight, of Ormiston, to inspect them. So well satisfied were they with the manner in which Mr. Wight executed the trust they had reposed in him, that they gave him a further appointment, to extend his survey to the general state of agriculture through the principal parts of the kingdom. The publication before us gives us the minutes of his tour, and it also justifies the opinion the commissioners entertained of the abilities of their surveyor. His route commences with the Barony of Stobhall. What he says on the mode of culture which chiefly prevails there, will sufficiently evince the necessity of some effectual remedy.

‘ The farms of the late life-rented part of this estate are all run-rig or run-field, and divided in that manner into out and in fields. That which is called the infield, they crop with bear and oats alternately, always using the little dung they have to the bear-crop: sow a few pease, some half a boll, others one boll, and frequently lintseed upon their best land. The grounds called outfield are generally three year out, and three year in, as termed by the tenants; that is, three years running they take a crop of oats, then allowed to lie for three years to gather grass, in the most impoverished state; the surface a bare wore-out soil, exposed to be washed off by every fall of rain, especially in a sloping situation, which in most of the out-fields we find to be the case. From such practice in husbandry, the corn crops must be exceedingly small; and for grass, I cannot say they have any, though it is the universal practice to keep too great a number of cattle, whereby in winter the whole of the fodder is entirely eat up, and the beasts even starved. In summer the fields producing no grass, they are obliged to send all the yell cattle into the highlands, there to be grazed; for which they pay from one to four shillings per head; and receive them again, after the harvest, in a poor condition. Thus we find the ground in poverty, the tenants poor, the horses and cattle starved, no dunghill of any size for manuring of the ground, and the tenants in general unable to improve with lime or marl.’

From less respectable authority such a picture of modern agriculture might seem greatly overcharged. Yet whatever may be our idea of the Stobhall farmers, they have one custom which

which might be extended with advantage to every cultivated part of the British empire. This custom is what they call riding the guild, performed in the following manner.

‘ A committee of their number, upon a certain day in August, examine every field of those that are under the guild-law ; and for each stalk of that weed found at this time among the corns, the committee fine the tenant in one penny or two pence ; which is paid most pointedly : and by the observance of this salutary practice, the whole lands under its influence are perfectly clean : whereas, if we turn our view to the neighbouring lands, many of the fields are covered with more guild than corn.

‘ I inquired concerning the introduction of this law. The people have no tradition relative to the time and manner of its beginning ; only that, in time out of mind, such has been the practice : and that in old times the custom was, to pay for each stalk of guild, a weather sheep, or two pence half-penny. If we judge by the money paid instead of a sheep, as to the æra of this law, our conjectures must go many years back.’

Mr. Wight speaking of the skill and judgement of Mr. Cunningham, of Lathrisk, in feeding cattle, tells us a well-proportioned body (this conveys no very definite idea) a thin, small horn, and curled hair, denote the kind that are fittest for the purpose of fattening. And he adds, ‘ I was informed by one eminent in the knowlege of cattle, that a bullock which wears a curled coat of hair, will increase in size as long as he lives.’ Mr. Wight hardly imagines his informer meant to be understood literally.

Speaking of the county of Forfar, he acquaints us that,

‘ The lord privy seal possesses the unrivalled honour of having led the way to improvements in this county, and who has the satisfaction of seeing much good done by his example. His first attempt was, inclosing with ditch and hedge, building good houses for his tenants, and leasing at such rents as to excite industry, and discourage idleness. One of his great objects was a plan of improvements, which he bound his tenants to follow. This has produced good effects. The tenants are in a thriving way, and the country is greatly embellished. His lordship brought from England Mr. Batley, a man of thorough knowlege in agriculture, to manage his own farm, and to give instructions to his tenants. The lands round his lordship’s dwelling-house were, under Mr. Batley’s conduct, laid down in grass, and well fenced. The grounds are prepared for grass by summer-fallow and turnip, dunged and marled, and then laid down with grass-seeds. The old hedges were plashed in the English way, and the gaps made up with stakes so effectually as to keep in sheep.

‘ From



\* From an overseer Mr. Batley has become a tenant, and money is advanced to him by his lordship for stocking. The inclosures next to the house were first set to him to be pastured with sheep; and by the addition of another farm he now possesses 500 acres of corn and grass grounds, beside 200 acres of moorish land inclosed with a stone wall, and used only for feeding sheep and cattle during winter. The profit that Mr. Batley makes of his sheep is so considerable, that it deserves to be recorded. Sheep of all animals are the greatest improvers of land by pasture; and in the following instance the profit upon them will be found to be in proportion. Our improver purchases highland ewes about Michaelmas, from four to five shillings per head. These are brought into the large moor-inclosure above mentioned, covered with broom, whins, heath, and coarse grass, that had been shut up from pasture from the spring, when the former stock was removed. The ewes are kept there all winter, without being smeared, and without receiving any hay, which hitherto they have had no demand for. A ram or two of a large size are put to them at the ordinary time. The first week of March they are removed to good pasture hained for them, which, at the time of dropping lamb, puts them in excellent order. The lambs are sold in June for five shillings six pence per head, and are all taken off at the end of that month. The ewes continue, till, after being fully fatted, they are sold from ten to eleven shillings per head, to be entirely removed before Christmas. Wedder-sheep are taken in at the same time with the ewes, wintered on the same ground, and removed with them to the fresh pasture in March; are fattened, and sold about the first of June, and removed by the middle of it. These wedders, brought also from the highlands at eleven shillings six pence per piece, are five years old, and sold for twenty shillings, weighing per quarter from twelve to fourteen pounds. The number of sheep that an acre will feed, depends on the goodness of the ground. With respect to a few fields of old grass near the house of Belmont, I have Mr. Batley's authority for saying, that five sheep were fed on each acre, and six in a remarkable good year; the sheep being laid on the pasture as early as the first week of March.

Improvements the most important and extensive were carried into execution by the earl of Strathmore.

\* He possesses, says our author, an estate in Angus of 8000 acres arable, beside hills. Happy for Scotland is this nobleman's patriotic zeal for improving his estate, and enriching the country; and that his resolution and perseverance are equal to his zeal. I shall state the particulars, as an example to all. His lordship at first setting out, secured a vast fund of shell-marl, by draining the loch of Forfar, and putting locks in a drain from it, to carry the marl by water. The success of the undertaking has proved the wisdom of it; for over and above what is necessary

cessary for his lordship's own improvements, he draws about 1000*l.* yearly for what he sells in the neighbourhood. Stop only a moment, to consider what a benefit such a quantity of shell-marl, properly laid out, will produce. The benefit cannot be computed at less than 10,000*l.* sterling yearly; and how much further beneficial it may be, by promoting industry and activity in agriculture, no man will venture to say. The soil of this country, at the same time, is finely adapted for shell-marl; and, when skilfully cultivated with that manure, produces great returns. The next step was, to erect good farm-houses, (upon which no expence has been grudged), and to divide his farms so as that the smallest occupies a plough. The whole of the farms are inclosed at the expence of the earl, the inclosures running from ten to twenty acres; the tenant paying five per cent. for the money laid out; and the fences being upheld the first seven years at the mutual expence of the earl and tenant. The hedges are well kept, and thrive exceedingly. The length of a lease is generally twenty-one years, with liberty to the tenant to quit the lease at the end of every seven years. The rents run from five shillings to six shillings per acre the first seven years; and rise progressively, so as at the expiry of the second seven years to give ten shillings per acre the meaner sort, and fifteen shillings the better sort.

‘ To prevent indiscreet cropping after marl, which tenants are prone to, the following plan is prescribed in their leases, to which they are strictly bound, viz. to lay fifty bolls of marl on outfield land when in grass, upon which two crops of oats are allowed to be taken: the third crop turnip, beans and pease or potatoes, all in drills, and horse-hoed; or pease in broadcast: dung must be given whatever crop is chosen: fourth crop, barley and grass-seeds: fifth crop, hay, and pastured five more. The infield is summer-fallowed, and marled. First crop oats; second barley, to which dung must be given; third crop turnip, beans and pease, or potatoes; but that crop must be horse-hoed: fourth crop, barley and grass-seeds, as in the former case. Wheat is not permitted, the soil being too light for that grain. By the encouragement thus given, many substantial and active farmers have taken leases, and are going on rapidly in the plan of improvement prescribed to them.

‘ The next step was, to bring in rough and coarse land into grass. About 2000 acres are selected for that purpose, and divided into four farms; upon which good farm-houses and offices are erected. I shall shortly state the plan of improvements, beginning with the farm nearest to the castle. Upon this farm is erected a very large court of offices, containing every convenience. The soil is by no means inviting; it is a soft moor, on a clay bottom; and by that means is pestered with moisture. The part nearest the village of Glammis is a free, dry, gravelly soil; and the lower fields are wettish, and require draining. Inclosing with ditch and hedge is one branch of improvement, the



the inclosures being from fourteen to twenty-five acres. I have not seen any ditches better executed. They are well cleared out; and a large bank of earth thrown up; which, with a paling running along the top, is formidable. The quicks are laid on the best soil: and between them and the ditch there is a scarcement of about ten inches. The quicks are thriving exceedingly, being kept clean of weeds.'

After relating the management of some particular fields, our author proceeds to the general œconomy of the whole estate, which seems to be conducted with great spirit and judgement. Upon this estate a most beneficial and important regulation, and which few landlords sufficiently attend to, has been adopted. It deserves to be recorded.

'Formerly the half of the houses in that country were tippling houses, the resort of thieves, gypsies, tinkers, and beggars; and the bulk of the people were corrupted. To prevent that sore disease for the future, no person on this estate is permitted to keep a tippling-house, under forfeiture of their tack or habitation; which already has had such effect, that there is not an idler to be found, and the people have all become sober and industrious.'

At the conclusion of the survey of this estate we are told,

'The author has been more diffuse than ordinary on the earl of Strathmore's improvements; because they far surpass any other that were ever carried on in Scotland. Much depends on that nobleman's life. Very lately he was in a languishing state; and if death had overtaken him, his valuable and extensive improvements would have gone as fast back as they have hitherto advanced. Good reason have his countrymen to pray fervently for the restoration of his health; for his life is invaluable. If Providence spare him to reach to the ordinary life of man, his improvements will acquire, under his tuition, a solidity and perfection, that will put them beyond the reach of chance.'

This was written in the year 1775. It is needless to hint the loss that this country has since that time sustained in the death of this excellent nobleman.

Turneps in a dry season are usually and with reason considered as a very precarious crop. Mr. Graham of Fintray recommends a method of sowing them which seems to be a rational one.

'He ploughs at evening, beginning at six afternoon, and continues till ten. The new-turned-up soil imbibes the dew. Early next morning, it is harrowed and drilled. The moisture thus imbibed during night, is sufficient to make the seed vegetate; and when once sprung, the ordinary dews of night will afford sufficient nourishment.'

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In the second volume we enter upon the survey of Kincardine county. At the village of Laurencekirk, lord Gardenston has erected a commodious inn, where there is one particular which Mr. Wight says would be inexcusable in him (and, indeed, in us Reviewers also) to omit. Not satisfied to provide every conveniency for the body, he has taken care of the mind, by a very neat assortment of amusing books, which every traveller has access to. Go through Britain, you will not find another instance of the kind.

The practice of cutting red clover, as green food for horses, has been adopted, though, indeed, not frequently, in several parts of England. Lord Kaimes, from his own experience, recommends the more general application of it to the purposes of feeding cows and oxen; but, at the same time, he intimates his opinion that the trouble and expence of feeding sheep in the same manner, would not be counterbalanced by an adequate profit. Mr. Oliphant, of Rossie, thinks differently.

His sheep are kept upon a hill-farm, and about the beginning of June, or when his clover-crop is ready to be cut for green food, the old wedders, ewes, and lambs, are brought to a fenced place on the low farm, not exceeding three fourths of an acre, to feed upon green clover, which is regularly laid before them in racks: plenty of straw is laid under them, whence a rich collection of dung is gained, and the stock fully fattened. This device is excellent, and answers three good ends: first, a relief to the stock on the hill-farm. Second, to stock the market with full-fed mutton and lamb at a scarce time. And, lastly, a vast increase of rich manure: a practice highly worthy of imitation.

The only doubt respecting this practice which occurs to us, is, whether sheep would be equally thriving and healthy when cooped up and denied that privilege of selecting their food which they enjoy when feeding at large. It is well known, that sheep suffer from being confined in small enclosures more than any other cattle whatever. There can be no doubt but the clover, by the method which Mr. Oliphant recommends, would keep thrice the number of sheep that it could possibly do were it to be pastured upon. Should this experiment, upon repeated trials, be found to succeed, and in consequence of that success, should the practice it establishes become general, many and important are the advantages, beside those mentioned by Mr. Wight, which would result from it.

A very valuable improvement is recommended by a correspondent of Mr. Wight's, Mr. Givan of Kemflat.

I have



\* I have long suspected, says he, that the urine of turnip-cattle was of much greater value than was generally imagined, as it contained such a great quantity of active salts, oil, &c. proper for producing that fermentation which gives fertility to the earth. In order fairly to try the experiment, I procured, last year, some large puncheons; and these I sunk behind the cattle which were feeding with turnips, in such a manner that all their urine ran into the casks, and the shed projected so far over as to prevent any rain-water getting amongst it. When they were full, I caused it to be thrown on a heap of earth, which I had digged for the purpose; and when this was properly saturated with the urine, I carted it out, and spread it over the land. I also took a quantity of the urine in its liquid state, and sprinkled it on the surface, carefully distinguishing what was done with the earth, from that done with the simple urine. That which was saturated with the earth is a very fine crop; that on which the simple urine was laid, is so strong, that part of it is rotten on the ground, which I attribute to its being sprinkled too thick; but the rest of the field, though the whole was in an equal condition, is but a middling crop. I am induced to think, that sprinkling it on the land is better than mixing it first with earth; for this reason, that the fermenting powers soon take place, and are soon over; so that when it is mixed with a small quantity of earth, it cannot rouse many particles to action, and its force is either checked or wasted: on the contrary, when spread on the land in its liquid state, it enters the surface, produces a strong fermentation through the whole mass, and rouses up the principles of vegetation, so as to be within the reach of any grain sown upon it. I am therefore determined to mix no more with earth, but to carry it out to the land in its original state. My method of laying it on is this: a puncheon on a cart, to one end of which is fixed a long box, communicating with the cask by means of a cock, and driving the cart slowly, it flows out of the box, as from a garden watering-pot. If you have seen one of the carts they use in the south of England, for watering the roads when too dusty, mine is on the same principles.

‘ It is scarce credible the quantity of urine that is made by turnip-cattle in a day, and I am thoroughly convinced that it is of much greater value than their dung, though very considerable. A great quantity of land may be manured in this manner at a very small expence. For my part, I shall not lose a drop of this valuable liquor; but shall have the whole thrown upon my land. I rather overdid it last year; but shall lay it on thinner for the future. One observation is here necessary, that it can only be laid on dry land, as it cannot be carried on wet land for poaching it too much, except it be grafs, and there I am persuaded it would answer very well.’

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In the course of these volumes Mr. Wight communicates many hints on the subject of planting. He relates a singular fact relative to a plantation of young oaks belonging to Mr. Bennet of Chesters.

‘The oaks had been planted two years, when a parcel of sheep got among them, and eat the tops of a great number. These were all cut over by the ground, and are now thirty years old. Those in the plantation that were left untouched by the sheep are fine young trees; but far inferior to those that were cut. This looks as if young oaks thrive the better for being cut over.’

Toward the close of the last volume we meet with a very interesting letter from Mr. Maxwell to lord Kaims, on the improvements introduced by that eminent patriot the duke of Buccleugh, in the parish of Cannobie. But as this article is already swelled to a considerable length, we must refer our readers to the book itself—as, indeed, we must for many other pieces of very interesting information. The long agitated question respecting the comparative use of horses and oxen for the purposes of tillage, is in the course of these volumes frequently resumed. The general *opinion*, though not countenanced by the general *practice*, preponderates in favour of the latter. Many hints on the properties of lime and marle are to be met with, which seem to throw considerable light on the application of manures, a mode of operation in general little understood.

Whoever reads this survey with attention, will find our northern neighbours, those of the lower class excepted, are no way behind us in the improvements that have been adopted in the modern system of agriculture. In some points, indeed, we should be guilty of injustice not to say they take the lead. — The horse-hoeing husbandry seems to have made greater progress with them than in England. But then, we are to observe, they wisely confine the application of it to the cultivation of what are properly called fallow-crops, such as turneps, cabbage, potatoes, &c. as also to legumes, which, producing their fruit laterally, require large intervals for the admission of sun and air to bring them to perfection. It is the indiscriminate application of this mode of cultivation that has brought it into disrepute, and not any defect in the mode itself. Another particular which does distinguished honour to the skill and address of the Scotch farmers, is their management of sheep. At the same time that they are curious in adapting them to the nature of the soil and climate where they are to be kept, they spare no expence in improving them by procuring rams from breeders of the greatest repute in England



land. Amongst the foremost of these breeders, to whom Scotland, as well as his own country, has been indebted, is the celebrated, though unfortunate, Mr. Bakewell of Dishley in Leicestershire; a man, who in the compass of a small farm, has carried the breed of every species of farm-cattle to a degree of perfection unknown in any other part of the kingdom.

We cannot take leave of this very valuable repository of well-conducted experiments, without wishing it were better adapted to the *mere English* reader, who will meet with many terms and phrases which must, we fear, be unintelligible to him. To books of this kind, a glossary would be no unuseful appendage; as, from the nature of the subject, various words will unavoidably occur, which having a mere local signification, must, to many readers, without such assistance, be utterly inexplicable.

Engravings of the different machines and utensils, which merit approbation, are much wanted. This omission is the less pardonable, as Mr. Wight's descriptions are for the most part negligent and defective. In a future edition this objection, we hope, will be removed.

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*Observations concerning the public Law, and the constitutional History of Scotland: with occasional Remarks concerning English Antiquity.* By Gilbert Stuart, LL. D. 8vo. 5s. boards. Murray.

THE design of these *Observations* is to ascertain the constitution of Scotland in remote times; an inquiry for which this writer appears to be peculiarly qualified, by his minute researches into the ancient records and statutes of the kingdom. In the course of his investigation he makes many remarks both on historians and antiquaries; among the former of whom Dr. Robertson is most frequently the object of his critical animadversion.

Dr. Stuart sets out with taking notice of the general importance of the feudal law, and its peculiar obscurity in Scotland, which he ascribes to the want of able antiquaries. He reprobates the idea of the feudal institutions having been adopted by different nations from a principle of imitation; this opinion, he thinks, being not only void of authority, but even repugnant to reason, and the nature of the feudal usages; and he particularly explodes this doctrine, when applied to Scotland, where he is convinced that those usages were coeval with monarchy. The historians who maintain the contrary opinion, found their arguments on the compilation of

statutes, entitled, *Leges Malcolmi*, supposed by some to contain the laws of Malcolm II. but more justly referred by others to Malcolm III. Our author's observations on this subject are worthy of attention.

' In this collection, says he, it is said, in express terms, that " King Malcolm distributed all the territory of Scotland to his vassals, and reserved nothing to himself but the royal dignity, and the Mute-hill of Scone." It is added, that, in return for this generosity, and for the support of the kingly dignity, his nobles granted to him the *ward* and *relief* of the heir of each baron.

' These transactions have a singular aspect. Before Malcolm II. or Malcolm III. could distribute all the territory of Scotland, it was necessary that they should be invested in it; and, at a period when it is held, that the feudal system was unknown, this idea could not be conceived. These laws which gave away all Scotland, intimate the great maxim of feudality, which supposes the sovereign to be the proprietor of all the landed property of the kingdom. They express, in plain language, the existence of fiefs; and yet they are appealed to as introductory of the beneficiary or the feudal law.

' It is also to be observed, that, if a liberality so weak and so profuse had distinguished Malcolm II. to whom these laws are usually imputed by our historians, or Malcolm III. to whom they are given by sir Henry Spelman and my lord Kaimes, the fact must have appeared in the clearest manner from the consequent poverty of the crown. But of grants of crown-lands in posterior times, there is a profusion of evidence.

' Thus, no conclusion is, with any propriety, to be drawn on this subject from these laws. And it ought to be remembered, that their authority, in general, is suspicious, and not to be implicitly relied upon, when unsupported by other monuments of history.'

Besides these arguments to disprove the establishment of the feudal system in Scotland by king Malcolm, Dr. Stuart farther contends, that the peculiarities of fiefs are so strong, and so contradictory to all the common maxims which govern men, that they could not be carried, in any stage of their progression, from one people to another. He observes, that to transplant the feudal usages, when the grants of land were precarious, or at the will of the prince, to a country where superiority and vassalage had been unknown; to alter the orders of men, from the sovereign to the peasant; and to produce the corresponding chain of customs, with respect to legislation, and the details of the higher and the lower jurisdiction, must have been an attempt infinitely wild, and altogether impracticable. This reasoning, in our opinion, appears to be con-



conclusive. We have, on various occasions, asserted the high antiquity of the feudal system both in England and Scotland; nor does it seem to be in any degree probable, that this species of government, which existed among the inhabitants of the North from, at least, their earliest emigrations, could either have remained extinguished, during ages, in Scotland alone, or be revived, at any subsequent period, after the occupation of territorial property had once been established.

In the second chapter the author treats of the feudal army, and the national militia, with their variations and history, where, in a note, he produces unquestionable evidence, that hereditary fiefs were familiar in Scotland in the reign of Malcolm IV. and that knight-service also was in usage at this time. He is thence led to infer, that hereditary fiefs, and the tenure of knight-service, were known in the times of David I. and he observes, that they consequently point to a yet earlier period for the extension of the feudal system over Scotland, in the enlarged condition of the perpetuity of the fief. He farther remarks, that, from the office of seneschal being hereditary in the age of David I. an additional weight is given to the argument, that fiefs in perpetuity were generally known during a considerable time before this reign. For lands must have been hereditary before offices were made so.

In a second section of the same chapter the subjects treated are the following:—the decline of the military power; causes of its weakness; remedies for its recovery; the people maintain the military character amidst the decay of the military arrangements; an attempt to introduce a standing army; the military establishments of Scotland go to ruin; its present condition, as to arms; its claim to a militia.

Relative to the establishment of a militia in Scotland, we meet with the following just observations.

\* Under the impulse of a high sense of liberty, the people of Scotland were not to degenerate from valour. Yet time was deepening the decline of its military schemes; and a knowledge in the art of war was to advance, while its establishments were to perish. The confusions of a system which could not agree with refinement and the arts, were to be insupportable, when the Revolution had extended its freedom and liberality of sentiment; and the union of the two kingdoms made the nobles to resign the few rights that remained to them of feudal importance. But, in the struggles of the two rebellions to support the house of Stuart, which followed these great events, a general disgrace was to be sustained by the Scottish nation itself. It was to be disarmed altogether. By their operation in connection with former causes, a termination was put to the feudal troops, and to every show of a national militia.

‘ Such have been the fates of these establishments. Advantages were mixed with a necessary expression of displeasure. The standing army, which, after the union of the two kingdoms, became a part of the British constitution, communicated its dangers as well as its utilities to Scotland. The Scots serve in it, and add to its glory; but they now have the enjoyment of no other military power; and, if this army, in the course of melancholy convulsions, were to march against them; or if, finding full employment in another quarter, this army could not afford to them any protection against a common enemy, they would be found in a condition the most helpless. Scotland has no militia to defend it. The people, who ought to be their own protectors, are without arms.

‘ Beside its regular troops, England has to boast its militia. This is the barrier to which it looks for the preservation of its liberties. This is the defence which the legislature itself has declared to be “essentially necessary to its safety, peace, and prosperity.” To an establishment of this kind, Scotland has also a claim which cannot be controverted. The right of self-preservation, the freedom of the constitution, and the firm and liberal connection of the sister-states, are illustrative of this claim. The barrier, the defence possessed by the one, is not less “essentially necessary to the safety, the peace, and the prosperity of the other.”

‘ The advantage which Scotland lost was only for a time, and not for ever. The causes of a precaution which was once proper, are not always to endure. They will pass away; and the continuance of the precaution will then be not only unjust, but imprudent. The period approaches when even the venom and activity of faction shall not be able to excite any improper suspicion between the two nations. Jacobitism is retiring to seek obscurity and repose in its grave. The influence of clan-ship is almost utterly decayed. The most remote corners of Scotland have received the protection of laws, and the security of regular courts; and, at length, they understand the value of this condition. The chieftain is no longer a commander and a magistrate. He can neither terrify with his power, nor insult with his justice. The habits of rapine, and the consequent proneness to insurrection, have given way to the propensities of industry, and the love of peace.

The third chapter is employed on the revenue of the sovereign, and the expences of government. Of the various particulars which constituted the former, the author gives the subsequent detail.

‘ By the rules of the feudal institutions, it was frequently to happen, that escheat, devolution, and forfeiture, were to send back to the prince the lands of the barons and vassals *in capite*; and, when these did not go away from him in new grants, it was the practice to give them out in custody to farmers or she-  
riffs,



riffs, who answered to the exchequer for their profits. Hereditary offices, with the possessions in connection with them, were returning also to the crown by similar methods, and were managed in a similar nature.

‘ The profits of wardships, reliefs, and marriages, were prodigious. The incident or perquisite of aid might be demanded by the sovereign when his eldest son was knighted, when his eldest daughter was married, and when he himself was ransomed. It might be demanded, though with less legality of claim, to relieve any other important or pressing necessity.

‘ A revenue arose out of vacant bishopricks, out of monasteries of royal foundation, and out of the necessary jurisdiction of the prince in ecclesiastical affairs.

‘ The wreck of ships within the kingdom, royal fish, royal mines, waifs, estrays, treasure of which no person could claim the property, the custody of lunatics and of their lands, the goods of felons and convicts, were other branches of the riches of the crown.

‘ Fines or presents were made to the sovereign for liberties and privileges; and fees were exacted for grants and confirmations of offices and property. The profits which grew out of proceedings at law were valuable, and almost without end. Amerciaments for crimes and trespasses were extensive, and generally arbitrary. Confiscations were frequent. Towns presented great sums for particular favours and franchises. And various duties or customs were paid for different objects of merchandize, and for the exportation and importation of commodities.

‘ An extensive revenue was thus possessed by the Scottish princes, and it failed not to maintain their political consideration. It was to suffer at times from a pious liberality to the church, from a weak profusion to favourites, and from the disgraceful rapacity of statesmen. But it was at no period to be either contemptible or scanty. The maxim, that the demesnes of the crown could not be alienated, though often infringed, was fostered more carefully in Scotland than in any other feudal state; and it was thought, that every improper donation or abstraction of the royal revenue, ought to be challenged and revoked.’

In treating this subject, the author strongly opposes the assertion of Dr. Robertson, who, in his History of Scotland, has represented the kings of that country as extremely indigent; and it must be acknowledged, that the arguments in refutation of this opinion carry with them great weight. The king's demesnes, and the feudal perquisites, afforded a revenue that was doubtless very large, and apparently sufficient to defray all the royal expences, much more to preserve the monarchs from perpetual necessity.

The fourth chapter treats of jurisdiction and courts, which are clearly delineated in three sections. Dr. Stuart here also impugns the opinion of a celebrated writer, concerning the jurisdiction of the Scottish sovereigns.

‘ The revenues of the king, says the historiographer of Scotland, “ were scanty ; he had not a standing army ; and he enjoyed no *proper jurisdiction*.” This picture is full, and very expressive. It is a pity that it should convey a most imperfect likeness.

‘ I have shown, that the revenues of the sovereign must have been, not only considerable, but even ample ; and it is obvious, that the military arrangements of Scotland were exactly the same with those in all the feudal nations. They were, therefore, of importance. A standing army is a late invention ; and to apply the want of it as a reproach to the Scottish sovereign in the days of feudality, is to violate the laws of history, and to judge of him by the customs of the present age.

‘ In connection with these tenets, it is not unnatural to find the notion, that the kings of Scotland, of old, had no *proper* or adequate jurisdiction. But I am surprised that the author should appeal, for the support of this opinion, to the very cause which destroys it. “ By the feudal system, he observes, the king’s judicial authority was extremely circumscribed.” The reverse of the conclusion is the truth.

‘ It was a necessary consequence of the feudal system, that the vassals of the sovereign were all in subordination to him. They had all their courts ; but from these appeals were competent to him. Of their own disputes he judged in the first instance, in the *aula regis*, to which they were suitors ; and the decrees they pronounced among their tenants, might come there to be reviewed by appeal. He had thus not only a jurisdiction over the nobles, and the tenants *in capite*, but over the whole extent of the inferior vassalage.

‘ But, while he had this exercise of jurisdiction, it is also to be remembered, that, in the king’s court, or the *aula regis*, the members who chiefly assisted him, were the “ officers of the crown,” who, in their separate capacities, were the great dispensers of public justice.

‘ In fact, as the feudal system had produced the endless claims, and the wide jurisdiction of the sovereign, it was its decline which was to circumscribe them. And the regular courts which were established upon the fall of the *aula regis*, were to be a check to his powers, and to approximate to perfection the ends of government, and the liberties of the people,

‘ This attack, therefore, upon the sufficiency of the jurisdiction of the sovereign, appears in a very improper light ; and I am sensible, that, in derogating from it, this author is solicitous to detract also from the officers of the crown. For he af-  
firms,



firms, that they received little salary besides the fees and perquisites of their office;" and he holds them out by implication as unacquainted with splendor, and as ordinary persons. Yet their greatness was overgrown; and they belonged to the prime nobility, of whose power he every where speaks in terms which are extravagant.

' I am thus induced to suspect, that this historian has not attended to the *aula regis*, and the "officers of the crown," any more than to the general spirit of the feudal system itself. And I observe, that in another performance of his, he seems to lose sight altogether of this court and these officers. It is thence, I imagine, that he describes the *justiza* of Aragon as an officer only known to that country; and that he ventures to reason, and in a formal method, under the idea of this institution as a *peculiarity*. Yet the *justiza* or *justicia* of Aragon was an officer who was familiar to every feudal state. Though his powers were to vary under different governments, he was every where a part of the *aula regis*. He was the *justicier* whom I mention in the text. He made his appearance, not only in Aragon, but in Normandy, in Sicily, in France, in England, and in Scotland.'

The subject of the fifth chapter is the national council. Dr. Stuart remarks, that the king's court, and the high court of parliament, are almost always confounded. By lord Kaimes, the parliament is considered as the same with the king's baron courts; and this opinion likewise, our author observes, is adopted by Dr. Robertson. But there is the strongest reason to conclude that these courts were totally distinct.

' The obligation of the royal vassals, says Dr. Stuart, to attend the hall of the sovereign, and to be suitors to his court, did not confer upon them the privileges of legislators. Yet this, I conjecture, is the principle from which these writers would derive the constitution of parliaments. It is very clear from history, that, in the different countries of Europe, the power of the general councils or parliaments, in very ancient times, was frequently exercised, even to the prejudice and destruction of kings themselves. Now, on the supposition that such courts were the king's *baron-courts*, it must follow, that the vassals of the prince might assemble in his *palace*, to controul his authority, to punish his delinquence, and to throw him down from royalty. This, surely, could not be the case.

' The palace of the prince was the proper place for the tenants *in capite*, to constitute his *baron-court*, or the *aula regis*. But general councils or parliaments were usually to be held in churches, abbeys, and castles.

' In the king's court, we see the meetings of a superior and his vassals. In the parliament, we see the constituent parts of the state in deliberation about its affairs and prosperity. In the

former, the king was a great object. In the latter, he appears with a diminished splendour.

‘ There seems no point in history more obvious, than that there was a most essential distinction between the king’s court, and the court of the nation, between the *aula regis* and the *parliament*. Yet, I acknowledge, that, in ancient books, when *courts* or *councils* are mentioned, it is often difficult to say, whether the allusion may be intended to express the former or the latter. There are, however, actual examples where the application admits not of doubt; and, in such examples, we must see and acknowledge the reality of their distinctions. Thus, *curia* is used with precision, in expressing the court of the king, as well as the court of the nation; and the *magnum concilium* is made, to peculiarise the convention of the king and his nobles, as well as the assembly of the estates or the parliament.’

Our author observes, that it has been usual to represent the boroughs as being in a uniform state of great wretchedness, from the earliest times till the establishment of corporations in the twelfth and thirteenth centuries; but this opinion, he thinks, is extremely ill founded, and can be applicable only to those periods when the feudal institutions had begun to decline. On the contrary he maintains, that the first condition of the towns and people must have been a state of freedom and happiness, and even that burghesses were the true and ancient *commons* of the kingdom. In support of this idea he produces a variety of evidence, worthy of attention, and of which the following is a part.

‘ A charter, of a religious endowment at Dunfermline, by Malcolm III. makes an express mention of the *parliamentary* powers of the *people*. But what, it is to be asked, was the rank of the people in this age? Before the days of James I. the inferior tenants of the crown were the *lesser* barons, and they appeared personally in our parliaments. Before the invention, therefore, of *the knights of the shire*, when the *people* are recorded as a part of the parliament, the allusion must be made to *the burghesses*. It is, accordingly, to the *parliamentary* powers of the *burghesses*, that this charter has appealed; and, in fact, before it speaks of the *people*, it had enumerated the *higher* orders of the legislature.

‘ The preamble to the acts of William the Lion, who began to reign in the year 1165, is in these words.

“ Statuta, five assise regis Wilhelmi, regis Scotiæ, factæ apud Perth, coram episcopis, abbatibus, baronibus, et aliis *probis hominibus* terræ suæ.”

‘ In the body of his laws there are these notices.

“ Assisa regis Wilhelmi, facta apud Perth, quam episcopi, abbates, comites, barones, thani, et *tota communitas regni*, tenere firmiter juraverunt.”

“ Item,



“ Item, rex Wilhelmus statuit apud Sconam, per *commune concilium regni sui.*”

“ In the statutes of Alexander II. the passages which follow deserve to be considered.

“ Statuit dominus rex Alexander, illustris rex Scotiae, de concilio, et assensu venerabilium patrum, episcoporum, abbatum, comitum, baronum, ac *proborum hominum suorum Scotiae.*”

“ Statuit rex per consilium et assensum *totius communitatis suae.*”

“ The preamble to the laws of Robert I. is in these words,

“ In Dei nomine, Amen. Robertus Dei gratia, Rex Scottorum, anno regni sui decimo tertio, die Dominica proxima, cum continuatione dierum, post festum Sancti Andreae Apostoli, subsequens: residens apud Sconam in plano parlamento suo tento ibidem; habitoque solempni tractatu, cum episcopis, abbatibus, prioribus, comitibus, baronibus, et aliis magnatibus, de *communitate totius regni* ibidem congregatis, super variis et arduis negotiis, ipsum et regnum suum tangentibus, atque in futuro tangere valentibus: ad honorem Dei, et sanctae matris ecclesiae, et ad emendationem terrae suae, tuitionem populi, et ad pacem terrae suae manutenendam, et affirmandam. De *communi concilio*, et expresso consensu, omnium praelatorum, et libere tenentium praedictorum ac *totius communitatis* praedictae; ordinavit condidit, et stabilivit statuta infra scripta; ab omnibus per totum regnum suum perpetuo, et inviolabiliter observanda.”

“ When the prelates, the nobles, and the tenants *in capite*, or the lesser barons, are expressed as parts of the legislative body, the meaning of the terms employed are obvious. But what were the *probi homines* in the laws of William and Alexander? They must point to another branch of the legislature. Thus, when John Baliol told Edward I. that he *could not*, and *dared not* express any sentiment which concerned his kingdom, “without consulting his *people*,” *inconsultis probis hominibus regni sui*, he meant something more than the sanction of the prelates, the nobles, and the tenants *in capite*. The extensiveness of his expression is cramped and confined when applied only to these. He must have alluded to the *representatives* of the *people*, and to their parliamentary power, as well as to the legislative authority of the prelates, the nobles, and the tenants *in capite*. Now, “these representatives of the people” must have been the *burgesses*; for there were yet no “knights of the shire.” And thus the expression of Baliol, in its extensiveness, is easily comprehended, and had a reference to the *whole kingdom*.

“ The terms *commune concilium*, in the laws of William and Robert, expressing the *nationality* of parliaments, confirm this conclusion, and receive a confirmation from it in their turn.

“ The same thing is to be said of the words *tota communitas* in the laws of William, Alexander, and Robert. And as to the expression *magnates* in those of the last, in an allusion to the representation of the *people*, it was, by no means, misapplied.

For,

For, in England, it appears exactly in the same sense; and we know, both from Rymer and Petyt, that, in that kingdom, *noble, most noble, most illustrious, most gracious seigniors, monseigniors, and fires*, were appellations of the *commons*.

But, to give a weight to these particulars, and a decision to this subject, I appeal to an actual and complete evidence, not only of the *representation* of the *people*, but of a *grant* of *money* by them in the reign of William the Lion.

“Hoc anno Rex Scotiae Willelmus *magnum* tenuit *concilium* apud Strivelyn, ubi interfuit frater ejus comes David de Huntingdon, paulo post festum Sancti Michaëlis; ubi, petito ab optimatibus auxilio, pro pecunia regi Angliae solvenda, promiserunt se daturus decem mille marcas, praeter *burgenses regni*, qui *sex millia marcarum promiserunt*, praeter ecclesias, super quas nihil imponere praesumpserunt.”

Here there is mention of the three estates of the realm, the nobles, the *burgesses*, and the clergy.

Besides the subjects above-mentioned, the author treats of some other topics of consequence towards illustrating the constitution of Scotland; such as the lords of the articles, and the power of the court of session. In all those enquiries, it must be acknowledged, he discovers much acuteness and penetration, as well as force of argument; and by his acquaintance with the ancient statutes of Scotland, he enjoys a great advantage over historical writers and antiquaries, who are not conversant in the laws of the country.

*The Speeches of Isæus in Causes concerning the Law of Succession to Property at Athens, with a prefatory Discourse, Notes critical and historical, and a Commentary. By William Jones, Esq. 4to. 10s. 6d. boards. Dilly.*

ISÆUS was the master of Demosthenes, and is by some supposed to have been a Chalcidian; by others, with a greater appearance of probability, an Athenian. But whatever country may claim the honour of being his birth-place, it is certain, that he was educated at Athens, where he became famous as a pleader of causes, soon after the Peloponnesian war. The time of his birth may be nearly ascertained by reasoning from the known or supposed dates of his speeches. It is probable he was born about the 90th Olympiad; that is, about 418 years before the Christian æra.

This orator appears to have confined his talents to the narrow limits of the bar, and the composition of forensic arguments, and not to have taken any part in the affairs of state. And this may be the reason, why most of the ancients, who  
are



are so copious in praising the smoothness of Isocrates, the graces of Lyfias, the founding periods of Æschines, the dignity of Lycurgus, and the united force and elegance of Hyperides, say nothing of Isæus. For all these were eminent in public life, or at least composed orations on subjects of a public nature, on treaties and embassies, on the various events of an obstinate war, &c. which may be supposed to attract the notice of scholars in general much more than speeches on private causes. His translator, however, is of opinion, that if he had taken any part in administration, and harangued the people on important occasions, his great capacity and application, his ardent and nervous oratory, must soon have been distinguished by his contemporaries, and would have been celebrated by the historians of his country.

He has however been mentioned with applause by several ancient writers. Dionysius Halicarnassæus, in a treatise, Περὶ τῶν Ἀττικῶν ῥητορῶν, On the Attic Orators, displays the peculiar excellence of Isæus, and the originality of his genius. His name is indeed but barely mentioned by Quintilian, and, if we rightly recollect, not at all by Cicero. But Plutarch has left us a treatise, which he calls Βίαι τῶν δεκά ῥητορῶν, 'the Lives of the ten Orators,' viz. Antiphon, Andocides, Lyfias, Isocrates, Isæus, Æschines, Lycurgus, Demosthenes, Hyperides, and Dinarchus; in which he gives us some particulars of the life of Isæus, and an honourable account of his writings.

This ancient orator must be carefully distinguished from another of the same name, who seems to have flourished at Rome, in the reign of Trajan or Domitian; for he is highly extolled by the younger Pliny, and incidentally by Juvenal, as a wonderfully rapid speaker; and a sketch of his life is drawn by Philostratus, who calls him an Assyrian, and adds, that in his youth he was extremely addicted to the pleasures of love and wine, and was remarked for the foppery of his dress; but that he afterwards changed his course of life, and became, as it were, a new man. - It is evident, that the declaimer, of-whom they speak, had nothing in common with our orator, but the volubility of his language, and his name; which, Mr. Jones thinks, might be assumed, as that of Isocrates also was taken by one of the later sophists, who wrote the Instructions to Demonius.

As the Athenian orator is but little known, we shall subjoin the translator's account of the different editions of his works.

'In whatever estimation Isæus may be holden by his translator's contemporaries, it is certain that he stood very high in the

the opinion of his own ; but the fate of his works has not corresponded with the fame, which they procured him, while he lived : since, for the reasons before assigned, they were so much neglected in the darker ages, that no part of his fifty speeches, which were extant in the time of Photius, is known to exist at present, except what this volume contains, with about a hundred detached words and phrases explained by Harpocratian and one or two other grammarians : even these ten speeches would in all probability have perished with the rest, if it had not pleased some man of letters to copy them ; and it is much to be wished that he had added at least two more, one on the estate of Archipolis, and another on that of Menecles ; for we should then have had a complete collection of the orations called *κληρικαὶ*, or relating to the subject of legal and testamentary succession. This copy, however, was repositied in the library belonging to a monastery on Mount Athos, whence it was brought to Florence at the beginning of the sixteenth century by Lascaris, who had been sent to Greece by Lorenzo di Medici to purchase manuscripts ; and it is preserved at this moment in the Medicean collection. Five years after the book was in Italy, it was printed at Venice, with some other orations, by the indefatigable ALDUS MANUTIUS, who gives the preceding account of it in his preface ; and it may be presumed, that his edition, upon which the curious set a high value, is a very exact impression of the manuscript with all its inaccuracies. Towards the close of the same century, the celebrated HENRI ETIENNE, whom we have naturalized and call Henry Stephens, reprinted the Aldine edition of the Greek orators, with some judicious notes in the margin ; but he seems to have taken more pains with *Æschines* and *Lyfias* than with the others, and *Isæus* appeared under his inspection with scarce any greater advantage than that of a very handsome dress : this editor, in his epistle dedicatory, promised to collect all the Attick laws with a comparison between them and the institutions of modern nations ; a work, which would have thrown an advantageous light on my author, but which unhappily he never completed. Many eminent scholars, who afterwards possessed this elegant edition, among whom were Scaliger and Saumaise, scribbled a few hasty conjectures in the margin of *Isæus* ; but the world at large knew little of his ten speeches for above forty years, until one ALPHONSUS MINIATUS, as he calls himself, undertook, in the seventy-third year of his age, to translate them into Latin : his attempt was highly laudable ; but it is clear, that he understood neither the language from which, nor that into which, he translated : for every page of his version abounds with blunders so ridiculous, that, if any man can stoop to divert himself at the expence of another, he cannot find better sport than by reading Miniatus ; and Schott of Antwerp, who professed a friendship for him, but must have known his ignorance, did wrong in suffering the old man to expose himself by such a pub-



publication. The accurate Perizonius, whose dissertations contain many excellent remarks on my author, complained some time after, that *the very useful speeches of Isæus, which his illiterate interpreter, Miniatus, had most unskilfully rendered, lay scandalously neglected*; and Fabricius expressed his wish, that a very good scholar, whom he names, would present the world with a new translation of them: but even these public remonstrances could not attract the attention of learned men to a work, which they thought interesting to lawyers only; and Taylor, who published his Elements of Civil Law little more than twenty years ago, speaks of my author as a writer then hardly known: "When I quoted Isæus, says he, I would suggest to my readers, that I mentioned an author upon many accounts very valuable, but upon none so much as of the great light, that he is capable of throwing upon the question before us, *de jure hæreditario*; a subject, in which the orations, that are left of him, most remarkably abound." It is probable, that so strong a recommendation from so judicious a writer produced some effect among the scholars of his time; but Isæus was still an obscure name, till REISKE of Leipzick, about five years ago, published the originals of the following speeches, together with the treatise of Dionysius, in his elaborate edition of the Greek orators. As I have considerable obligations to this learned and laborious man, whom I mention here merely as the editor of Isæus, without entering upon the other parts of his work, I think it better to make this general acknowledgement of them, than to molest the reader with a superfluity of notes, especially as my opinion of his particular corrections may be always ascertained by my translation of the text; and it must be owned, that although many of his annotations are hasty and even puerile, yet most of them are candid, plausible, ingenious; and some of his conjectural emendations are wonderfully happy: his *interpretation*, indeed, is a prolix paraphrase in very harsh Latin; but, as it shows his apprehension of the author's meaning, and, as that apprehension seems to be generally right, let us be satisfied with the utility of a performance, in which elegance was not to be expected. It is with pleasure that I take this opportunity of giving a due share of praise to so well-intentioned and industrious a man, who, although he was not without the pride and petulance which too often accompany erudition, sufficiently atoned for those faults by the integrity of his heart and the intenseness of his application to the study of ancient literature, which his labours have considerably improved and promoted. To his valuable work we certainly owe the late excellent version of Demosthenes and Æschines by the abbé AUGER, who promises also a translation of my author; and, as my English Isæus has the fortune to see the light before the French, I shall be happy if it can afford any help to so respectable a scholar, who, disdaining the prejudices of an academician, and daring to express his own just sentiments, has the courage to recommend the learn.

learning and language of Athens in the heart of Paris; nor shall I blush to confess any errors that I may have committed, and, with the aid of his interpretation, to correct my own.'

The ten remaining speeches of Isæus, which are now presented to the English reader, all relate to the Athenian laws of hereditary and testamentary succession, that is, to inheritances, devises, legacies, portions, adoptions, marriages, divorces, alimony, widows, heiresses, orphans, guardians, &c. and give abundant satisfaction in those cases. There are some fragments, which the translator has likewise annexed. To elucidate the reasoning of his author he has prefixed to every speech a genealogical table, containing the pedigree of the claimants to each respective estate.

The public are much obliged to the excellent translator for the pains he has taken in the execution of this work, which throws a light on the civil government of Athens; and cannot fail of being acceptable both to the scholar, and the student of our English laws.

*Considerations on the present State of the Church-Establishment, in Letters to the Right Reverend the Lord Bishop of London. By John Sturges, M. A. 8vo. 3s. Cadell.*

**A** Violent contention about the external forms and ceremonies of religion is an indication of ignorance, superstition, and barbarity. It was carried to a notorious excess in some of the darker ages of the church, and has always been the characteristic of absurd and illiterate sectaries. But as men have become better acquainted with the Scriptures, and the spirit and genius of Christianity; as they have improved in liberal arts and sciences, in politeness, and a knowledge of the world, they have likewise become more candid and moderate in their religious controversies, and the persecution of reputed heretics. It is indeed painful to every humane and benevolent spectator, to see men furiously abusing and persecuting one another for some trifling differences in their dress, their forms of devotion, their canonical ceremonies, and their theological *speculations*, without the least regard for the most sacred obligations of Christianity. Whenever therefore we see a man of this temper, that is, an angry bigot, we can entertain no favourable opinion, either of his head or heart.

The writer of this tract appears to be of a very different disposition. He has treated some of the most inflammatory subjects of religious controversy in a dispassionate and liberal manner;



manner; and expressed that candor and benevolence towards the adversaries of the church of England, which will do him honour, in the estimation of every impartial and judicious reader.

The following general observations, in favour of religious establishments, are fair and reasonable:

• If Religion were to subsist only in the hearts of individuals without the concurrence of others, or any external profession of it; if God had not meant, that in this instance, as well as in all others, we should be social creatures, the truths and precepts, which we collect by our reason, and which are delivered to us by revelation, would then in their naked state be sufficient to make us in this manner religious: we might certainly think of God as we pleased, and offer to him in what manner we pleased our solitary worship. But if we are not satisfied with that, if we are prompted by our nature to unite with others in the adoration of the Supreme Being, and feel our religion imperfect without doing so, we must in some respects agree with those others; there must be some mutual compliances; and certain regulations must be admitted, both with respect to the outward form of worship, and the opinions conveyed by it.

• Without some regulations of the outward form in which the worshippers are agreed, it is impossible that public worship can subsist even in its simplest shape; and as the reason of this worship, the manner of our addressing God, and the duties which we suppose him to require from us, arise from the opinions we form concerning him, concerning his attributes and government, it is plain, that without a certain agreement in these opinions it is impossible for different persons to join in the worship of God, and in giving or receiving religious instruction, which usually makes part of it. A Jew or a Christian could not join with an old Heathen in worshipping his numerous and imaginary deities. A Protestant cannot concur with a Papist in offering his prayers to the virgin Mary, to angels, and to saints. The same prayers also, and the same instruction, cannot well suit those Protestants, who differ about the object of their worship, or about the necessity of good works to salvation.

• Every united set of worshippers must therefore agree in certain forms and opinions; and they must make such agreement the condition, on which others may be admitted to their society. They must prescribe, like all other societies, these conditions for themselves; and those, who do not chuse to comply with them, must either not enter into such a society, or retire from it.

The author proceeds to shew, that this is neither an infringement of our liberty, nor an oppression of conscience; neither usurping the supremacy of Christ, nor giving human opinions that authority, which is only due to divine revelation; that *absolute* liberty is inconsistent with every species of society,

whether civil or religious; that the conscience cannot be wounded, where the contract is voluntary; that the regulations, which are made for Christian churches, are supposed and professed by those who make them, to be agreeable to the commands of Christ, and the means of carrying those commands into execution; and that this cannot be an usurpation of Christ's authority, any more than making laws, for the purposes of practical justice among men, is impious, with respect to God, or intrenching on his sovereignty; that a society has the same right of judging for itself as an individual; that this judgment on religious subjects must be exercised in the interpretation of the scriptures; that each society will adopt these opinions, which seem to be true, and they will be, like all other conclusions of our minds, on subjects proposed to them, human opinions; and can be no other.

As to the church of England he says:

• The rights which she exercises, with respect to her own forms and opinions, are rights, which must belong to every church; she does not violate those of other churches, or of individuals, by forcing men into her pale against their consent; she claims no independence, no exemption from the power of the civil magistrate, and makes no pretensions to infallibility.'

With regard to the xxxix. Articles he makes this candid and ingenuous confession:

• The particulars of them are too numerous; the subjects of some of them of a most obscure and disputable kind, where it may seem unnecessary and perhaps improper to go so far in defining; on both these accounts the assent required from our clergy may appear too strict, and other Christians may be discouraged from joining in communion with us.

• That such objections should now lie to our Articles, is what might reasonably have been expected, notwithstanding all the abilities of the persons who compiled them, notwithstanding all their merits in the common cause of Protestant Christianity. Men were at that time in some measure new to the subject of church-establishments; they had not formed just notions of religious liberty; and toleration was neither understood or practised. These topics have been since discussed with freedom and ability; religious prejudices *have worn off*, and the present modes of thinking are become more liberal and tolerant. They did as much as could be expected from them; and if their system be compared with those of other reformers in the same age, the comparison would probably turn out much to their advantage; but this is no reason, why their work should not be corrected and improved at a subsequent period, when we are possessed of great advantages, and furnished with considerable means of improvement.'

In



In stating what appears a proper ground for forming a confession of faith, for drawing the line of separation between one Christian society and another, the author thinks, that the church should select for public use only the leading and most important doctrines; or what she judges *essential* to true Christianity. This, it will be observed, is very reasonable; but the misfortune is, there have been, and perhaps always will be, irreconcilable controversies about *essentials* or *fundamentals*; and it will be utterly impossible to satisfy all parties in these points, by any scheme that human ingenuity can invent.

The third letter contains observations on the tolerating spirit of the church of England. In speaking of the dissenters, he says, he apprehends, 'That it could do no harm to allow them that by law, which they have long enjoyed in fact, and of which no body ever thought of depriving them.'

There seems to be a proper mixture of benevolence and policy in the following reflection on the case of the Papists in this country.

'However popular it may be to hold up Popery as an object of abhorrence, it surely is not reasonable to suppose, that it can never be entitled to any degree of toleration. It may be thought, as a matter of speculation only, that, provided the professors of it no longer breathe the same spirit of independence and hostility, provided by their solemn declarations and conduct they give us assurance of their being good subjects, reliques, and images, and transubstantiation have little to do with the state; that men's follies and absurdities, if they are harmless to others, are not proper objects of legal restraint; and that it is having a very contracted notion of toleration itself, to extend it in the amplest form to one set of men, and to withhold it entirely from another, supposing that both might partake of it consistently with public security. It might be thought, that Popery might live as amicably with Protestantism in this country, as it does in many parts of Germany and in Holland.

'But although all this may be true in speculation, the practical statesman must take in other considerations. The reason of the thing is not always enough for him to act upon. Before such alterations are made, opinions and prejudices must be consulted; which last are abated only by time and experience. We may see how ready people are to take the alarm in such matters by what has passed in Scotland on this very subject; the last century could scarce have produced any thing more violent.—Without proceeding further, it may be prudent and necessary to wait and see the effect of a partial relief, both on the opinions of the people at large and the conduct of the party relieved; for it certainly requires some experience to be perfectly assured, that Popery will not make an ill use of any liberty which should

be granted to her, considering her old restless spirit, and the indefatigable zeal she has always shewn for making proselytes.

The penal laws against Popery, which disgrace our statute-book, have indeed been rendered almost harmless by the humane and tolerant spirit of this country. The most severe and oppressive have been suffered to lie dormant and to grow obsolete; they have hardly ever been called forth of late years, except now and then to satisfy the mean and vindictive purposes of private malice; and the magistrate either finds some evasion not to execute them at all, or does it with reluctance. Unreasonable laws, where the punishment is out of all proportion to the offence, for the most part, in free countries especially, defeat themselves; the general good sense and humanity of a people are revolted at them, and by preventing their effects almost repeal them.

The subjects, upon which this learned writer offers his sentiments in the remaining letters, are, Ecclesiastical Jurisdiction, Freedom of Enquiry, Public Forms, the Provision, the Learning, the Duties, and the Manners of the Clergy.

At the conclusion he thus expresses his general sentiments of our *civil and ecclesiastical* constitution.

\* Notwithstanding the many defects and corruptions in the former, which candid men will allow, and the uncandid will exaggerate; yet when I see, that in this country we are more free, more secure in our persons and property, than the inhabitants of any country have been, whose history is transmitted to us; that justice is administered in our courts of law with a purity, of which there is no example; that this constitution has in fact produced for near a century, more public and private happiness, than any government which has ever yet subsisted; I must conclude, that it is on the whole excellent, however improveable in some of its parts; that it deserves the warmest affection and most faithful support of all its members. So likewise, however injuriously our whole church-establishment may be sometimes treated by passionate men; though reasonable and moderate men may think, that in some of its parts it wants correction, and is capable of amendment; yet when I consider its spirit of toleration towards other sects of Christians, the freedom with which religious inquiry is pursued under it, the learning and abilities of its clergy, their literary productions in the support of Christianity and for instruction in it, with the general decorum and propriety of their manners, I cannot help concluding, that the present church of England on the whole deserves the esteem and veneration of our own age, and that it will hereafter be considered by posterity as a worthy and illustrious branch of Christ's Universal Church.



*The Dramatic Works of Philip Massinger, complete in four Volumes; revised and corrected, with Notes critical and explanatory, by John Monk Mason, Esq. To which are added, Remarks and Observations of various Authors; critical Reflections on the old English dramatic Writers, and a short Essay on the Life and Writings of Massinger, inscribed to Dr. S. Johnson, 8vo. 11. 1s. in boards. T. Davies.*

TILL we had seen the title page of the work now before us, we were unacquainted with the name of the editor. We have since learned, that he is one of the commissioners of the revenue in Ireland; and we sincerely hope that he has more knowledge of his Majesty's customs than those of the drama. To be plain, and to use the mildest terms we can think of, we do not remember, since the commencement of our literary labours, to have had any work pass through our hands, in which we have found such absolute insufficiency in an editor, joined with such perfect confidence and self-complacency.

In his Preface, which is written with the most easy *non-balance*, he begins with informing us, that he has an enthusiastic veneration for our old poets; and at the same time acquaints us, that till within these two years he had never heard the name of Massinger, though Langbaine, or any common Play-house Dictionary would have furnished him with a full account both of the author and his works. He then proceeds to lament, that, notwithstanding the great abilities of Dr. Johnson, we have yet had no tolerably perfect edition of Shakespeare; none of the editors of that poet having been sufficiently acquainted with our old dramatists, and the other ancient English writers, whose works, he truly observes, will ever afford the best commentaries on that immortal bard.

Mr. Steevens, about thirteen years ago, first suggested the idea of illustrating that author, by a diligent perusal of the contemporary writers. Soon afterwards Dr. Farmer, in his ingenious *Essay on the Learning of Shakespeare* very successfully followed the course that had been pointed out. In our review of the second edition of Dr. Johnson's Shakespeare, published in 1774, and also in our examination of the new and augmented edition by Dr. Johnson and Mr. Steevens, which appeared a few months since, having had frequent occasion to observe how happily this new mode of illustration had been pursued by these gentlemen, we were somewhat surprised at this assertion of Mr. Monk Mason. We do not think, indeed, that since the first use of types, so many authors have been examined for the single purpose of illustrating a contemporary writer, as have

been quoted in the late editions of Shakespeare; there being, we believe, scarce an old play in the English language, or a single book of the age of Queen Elizabeth, that has any relation to the customs of the stage or the manners of our ancestors, that has not been used to explain the obscurities, and ascertain the text of that writer. But perhaps Mr. Monk Mason will say, that he has never heard of either of these editions, and the performance now before us does not induce us to question his want of curiosity or information on this or any other subject.

After these pathetic lamentations on account of the insufficiency of the editors of our other dramatic poets, and their negligence in not examining the stores of ancient English literature, we expected to see the pages of the new edition of Massinger filled with extracts from our old poets; but, to our great astonishment, on perusing the few notes that are thinly scattered through these volumes, we did not find that the editor had supported any one conjecture which his imagination had supplied, or any explanation that his learning had suggested, by a single quotation from our old comedies, or from any author contemporary with him whose works he has undertaken to publish. What is still more extraordinary, he does not appear (as we shall prove presently) to have been possessed even of the writings which he has attempted to revise; we mean, of Massinger's plays, as they were originally published; but has been content to take them as they were exhibited to him in a very corrupt modern edition by Mr. Coxeter, or rather by the late Mr. Dell, bookseller in Holborn.

This editor next proceeds to inform us, that the corrections which he has made are as obvious as the errors they amend; that therefore he has not insulted the reader's understanding by long notes, or passages from ancient authors, to justify his alterations; but that he has made short work of it, and *for the ease of those* who shall peruse his book, has inserted all his own amendments in the text.

After the outcry that justly arose against Sir Thomas Hanmer and Dr. Warburton, on account of their having in part followed this course, we did not expect that any editor would at this day be hardy enough to avow such a proceeding. But in the present editor it is the most extraordinary instance of disregard for the opinion of the public, that we ever remember to have met with; nor can we imagine what end he had in view by making this assertion, (unless he wished to damn his own work); for on examining his proposed alterations, we find that the printer has been more modest as well as more wise than his employer; and that the new readings which he has proposed, have seldom been admitted into the text, but have



have in general, with great propriety, been degraded to their proper place, the bottom of the page.

Having now laid before our readers a view of the manner in which this edition has been conducted, we shall for the present take leave of the *modest* editor, and proceed to some short strictures on his notes.

The first remark that solicits our attention, is on these lines, in *the Picture*, vol. I. p. 25.

‘ Blow lustily, my lads, and drawing nigh,

Ask for a lady which is clep’d *Sophy*.’

‘ This emendation (the editor observes) is evidently right; as almost all the rest of this ridiculous speech is in rhyme, we should without doubt read *Sophy*, instead of *Sophia*.—And accordingly it is so printed.

But if Mr. Monk Mason had been pleased to look into the original edition of *the Picture*, printed in 1630, he would have found that it reads,

‘ Blow lustily, my lads, and drawing nigh—a,

Ask for a lady which is clep’d *Sophia*—

which is infinitely more humourous, and renders his alteration of the text impertinent and unnecessary.

The next note that we shall advert to, is in the *Virgin Martyr*, vol. I. p. 110.

On this line—

‘ The chief joys of creation, marriage rights,’—

the editor observes, that ‘ the *rights* which marriage gives may be considered as the chief joys of creation, but the mere ceremonies of marriage cannot.’

Here again the old copy varies from the modern; for the former reads—marriage *rites*—which by an easy figure the author uses for the enjoyments derived from marriage; as Shakespeare had done before him:

‘ The *rites* for which I love him are bereft me.’

In the same play (p. 124.) we are informed, that *angels* formed no part of the pagan theology, and therefore instead of—‘ the Roman angel’s wings shall melt,’—we are desired to read—‘ the Roman *angel’s* wings,’ &c. i. e. the Roman bird, from *augello*, Ital.”

If the editor had been at all conversant with our ancient dramatic writers, he would have known that they perpetually introduce the customs of one country in another; and frequently make their personages talk of systems that were not known in the world till after the era of their story. By the *Roman angel*, in the passage now before us, is meant, the tutelary deity of Rome. Shakespeare uses the word as licentiously—

‘ For Brutus, as you know, was Caesar’s *angel*.’

a line, which is alone sufficient to justify the reading of the old copy of Massinger, and to shew the futility of the alteration proposed.

A few pages afterwards, the editor proves in a note, that instead of

‘ Preserve this temple, *build it fair as your’s,*’—  
we ought to read,

‘ Preserve this temple, *buildded fair as yours.*’

It is very true. But if Mr. Mason had examined the old quarto, he would have found the line so printed there, and might have spared his note.

In the same play, vol. I. p. 145. on these words,

‘ It is the ancient’st godling,’

the editor observes, that ‘ it is the *patience*, not the antiquity of the godling, that is extolled.’—We suppose, he intended to read *patient’st*; but whether he meant to introduce that, or some other word, we are left to find out as we may; for nothing more is said.

In *the Duke of Milan* we are presented with but one observation that deserves any attention. The passage commented on, stands thus in the old copy :

————— ‘ I long to be at it;  
To see those choughs that every day may spend  
A soldier’s entertainment for a year,  
Yet make a third meal on a bunch of raisins.’

Here we meet the following curious note, vol. I. p. 213.

‘ This passage appears to be erroneous, Medina is railing at the sordid thrift of those, who, though they can afford to spend every day a soldier’s pay for a year, yet live upon a bunch of raisins. I therefore read *thin* instead of *third*. The making a third meal of raisins, if they made two good meals before, would be no proof of penuriousness.’

No doubt of it; *if they made two good meals before*. But from what word of this passage is the commentator entitled to suppose that these *choughs* had made *two good meals before*? Or who but this editor would have doubted about the meaning of so clear a passage? which evidently is:—*I long to see those sordid wretches plundered, who, though they every day might spend the annual stipend of a soldier, live upon fruit, and even contrive to get three meals out of one bunch of raisins.*

Yet here the editor has very modestly inserted his *thin* reading in the text.

Vol. II. p. 43. ‘ No, I must downward, downward.’

We cannot find out the great originality which the editor admires in this passages. It is little more than the

————— ‘ *imus*  
*Imus præcipites, quam si sibi ditat,*’ &c.  
of Persius.



In a subsequent passage of *the Renegado*, vol. II. p. 65. we are told, that instead of

————— 'to tame their lusts,

There's no religious *bit*.'——

we ought to read,

————— 'to tame their lusts,

There's no religious *bar*.'

But had Mr. Monk Mason only condescended to take up so common a play as *Othello*, he would have found;—'We have reason to cool our raging motions, our carnal stings, our unbitted lusts.'

In vol. II. p. 111. 'Cry *ay me*' is left in the text, though it is evident from the context, that the author wrote, 'Cry *aim*.'

In the next page, a passage is left in the most miserable confusion, by the editor's not giving himself the trouble to look into the old copy. In the new edition the lines are thus exhibited. *Timoleon* addressing himself to *Cleora*, says;

————— 'Let me wear

Your colours, lady———

————— While I live

I am a constant lover of your mind

That does transcend all precedent,

*Cleora*. 'Tis an honour,

And so I do receive it.

[Gives her a scarf.

The editor seems to have been aware of the confusion in the text, observing in a note, that 'it is *Cleora* who gives *Timoleon* a scarf, and not he that gives her one;' yet has made no attempt to rectify the passage. If the original edition had been before him, he would have found the marginal direction stands, not as he has printed it, [Gives her a scarf—but thus: [Gives her scarf.

The author had apparently written in the margin of his copy—['*Cleora* gives her scarf.'—And the compositor inadvertently misplaced the word *Cleora*, prefixing it to these lines—'Tis an honour,' &c. which clearly belong to *Timoleon*, and not to *Cleora*.

In vol. II. p. 243. *Romont* is directed in the margin, to 'draw a pocket dagger.' Here, by departing from the old copy, or rather by the editor's knowing nothing of it, the sense is entirely altered; for the original edition reads:—'draws a pocket *dag*.'—And if Mr. Monk Mason would have taken the trouble to have consulted the contemporary writers, particularly *Minsheu's Dictionary*, he would have found that *dag*, or *dagge*, as it was anciently spelt, signified a pocket-pistol, and that his profound note, (in which he informs us that the dagger which *Romont* drew on this occasion was a pistol) might

might have been spared, without any diminution of his own credit, or the reader's information.

We shall now proceed to the only observation that we find in *the Emperor of the East*. In that play, vol. II. p. 331. a very ridiculous mistake is carefully preserved, and justified by Mr. Monk Mason. A countryman enters, and is made to say, (as the text is exhibited in the new edition),

————— 'I have a heart yet

As ready to do service for my *leg*.' —

The sagacious editor supposes, that *leg* was put into the clown's mouth on purpose, instead of *liege*; but what the humour of that would be, we do not see. Poor old Philip Massinger was not by half so comical as this editor, nor does he seem to have had the least idea of this joke; for in the quarto, printed in his life-time, he very gravely reads—

'As ready to do service for my *leege*,'  
which is only the old spelling for *liege*.

The first observation of Mr. Mason's that we meet with in *the Maid of Honour*, is on these words, vol. II. p. 385.

'One aerie with proportion ne'er discloses

The eagle and the wren.'

Instead of *discloses* the editor would read *encloses*.

To shew the futility of this correction, many words are not necessary. A single passage in *Hamlet* might have prevented Mr. Monk Mason from violating the text of poor Massinger.

'Anon as patient as the female dove

When that her golden couplets are *disclosed*

His silence will sit drooping.'

To *disclose* was the ancient technical term for *to hatch*.

In the same play, vol. II. p. 395. *Sylli*, a cowardly braggart, (as soon as Fulgentio goes out, to whom, while he was present, he durst not say a word,) is made in the present edition to utter arrant nonsense:

'Now I begin to be valiant:

Nay I will draw my sword. O for a butcher!

Do a friend's part [to Adorni]. Pray you carry him the length of't.

I give him three years and a day to match my Toledo;  
And then we'll fight like dragons.

'O for a butcher'] i. e. (says the former editor, Mr. Dell the bookseller,) O for the bloody cruel temper of a butcher!

'No,' says Mr. Mason,—'we should read,

Nay, I will draw my sword. O for a *bout here*!

Do a friend's part, &c.'

Charles II. is said to have once puzzled the Royal Society, by desiring them to inform him why a salmon weighed heavier in water than out of it. They laid their heads together, and  
after



after a long consultation, furnished his majesty with sundry good reasons to account for the phenomenon. The merry monarch thanked them, and in return for their laborious researches, advised them for the future, before they solved any difficulty of the same kind, to enquire how the fact really was; and particularly counselled them, at their next meeting, to examine whether a salmon really did weigh more in its own element than any where else; for that, for his part, he knew nothing about the matter.

The present editor might have profited by this advice. If he had first enquired whether—*O for a butcher!* was the reading of the only ancient copy of *the Maid of Honour*, he would have found that it was not, and that his conjecture was totally unnecessary; for the passage, as it stands there, is perfectly clear;

‘Nay I will draw my sword——*O for a brother!*

Do a friend's part—pray you, &c.’

i. e. *O that I had a brother to bear my challenge to Fulgentio.*

In vol. II. p. 405. we are told, in a note on this line,

‘Our pay is little to the *part* we should bear.’——

that we certainly ought to read *port*.

Here is another unnecessary attempt at alteration. It might perhaps be sufficient to say, that *part* is *assumed character*, and that we still talk of acting a *part* in a play. But the futility of the amendment, (as the editor is pleased to call his unnecessary alterations of the text), may be shewn without having recourse to explanation or conjecture; for it appears that *part* had anciently the same signification as *port* has at this day.

‘It is not meet (says Heywood, a contemporary of Massinger's) every mean esquire should carry the *part* belonging to one of the nobility.’

The last remark that Mr. Mason has presented us with in this play, occurs in vol. II. p. 448.

‘Tho' to all men else I did appear

The shame and scorn of women, he stands bound

To hold me as her master-piece.’

The former editor wished to change the first part of the sentence, and to read—‘The shame and scorn of *nature*,’—and the present would alter the last line. Instead of ‘*her* master-piece,’ we ought (he says) to read—‘*a* master-piece.’

We do not perceive any very strong reason for tampering with the text. *Her* master-piece may mean, without any great violence of construction, the master-piece of *woman*, which is included in the plural *women*, in the foregoing line. If we were at liberty to make any change, we ought rather to read—*their* master-piece. A hasty compositor might have printed

*her*

her instead of *their*; but could have scarcely mistaken the single letter *a*, if the author had so written it, and substituted the word *her* in its place.

By the foregoing review of the two first volumes of this work, we fear we have exhausted the patience of our readers. Happily, however, for their and our own ease, Mr. Monk Mason has not, in his third and fourth volume, insulted the understanding of his readers (to use his own words) with above half a dozen notes; and these of so trifling a nature, as scarcely to deserve observation.

In p. 148. of vol. III. the editor cannot tell the meaning of the word *le valto*, [it should have been *Lavolta*] a common dance mentioned by all the old dramatick writers; and in a subsequent page of the same volume he is equally ignorant, that 'every grim Sir' means every surly fellow.

In vol. IV. p. 16. a *tiercel*, we are told, signifies in French a tame hawk. The *tiercel* was certainly more easily tamed than other hawks, and hence the epithet *gentle* was always added to it;—but *tiercel* does not signify *same*, in the French or any other language. To save the annotator the trouble of turning to his dictionary, we beg leave to inform him, that the *tiercel-gentle* was the male of the *goshawk*; and was so called because it is a *tierce* or third less than the *female*.

The only passage that remains to be considered, is in the *Old Law*. Vol. IV. p. 264.

'The old bard shines in again.'

Mr. Monk Mason not being able to extract any sense from these words, would read,—*The old revived again*; but his coadjutor, who signs himself D. does not approve of such a licentious deviation from the text, and therefore proposes,—*The old beard shines in again*.—The old copy would have saved both these gentlemen some trouble; for it reads,—'The Old bawd,' &c.

From the foregoing remarks, we apprehend, it is sufficiently clear that work enough remains for any critic who may think the plays of Massinger worth a third edition; and our readers, we suppose, will have no difficulty in forming a decided opinion of the abilities and modesty of this editor, who 'flatters himself that his edition of Massinger will be found more correct than the best of those which have as yet been published of any other ancient dramatic writer.' After this well-founded and modest panegyric on himself and his work, we wonder he did not conclude, with Bramston's *Fine Gentleman*,

Who likes it not,

Is blockhead, coxcomb, fool, and sot?—

Or with the self-sufficient Ben:

'By G— 'tis good, and if you lik't, you may.'

The



*The Prince of Peace ; and other Poems.* 4to. 2s. 6d. Murray.

WE are indebted to the author of *Armine* and *Elvira* for the *Prince of Peace*, and the other poems in the present publication. The same sensibility of heart, and plaintive moral turn so conspicuous in that poem, run throughout the whole of the pieces now before us.

The *Prince of Peace* is a *spirited remonstrance* against the American war ; but Mr. Cartwright's muse stoops not to be the virago of a party ; she appears to speak from the fullness of her heart, and from great and benevolent views. With regard to the author's political orthodoxy it is not our province to determine ; tho' it is proper for us to observe that he seems to have reached the end he had in view, which was to excite our horror against a war where ' Britons, Britons meet with hostile force.' This war he has painted with all its dreadful accompaniments and consequences, among which the cruelty and ravages of the Indians are not the least dreadful. As a specimen of the work we shall present the public with the author's description of an Indian incursion.

' Lo ! now, arous'd to savage war,  
Their horrid rites begin ; the chiefs advance :  
Hark ! their wild orgies eccho from afar !  
Their songs of death, that time the warrior dance !  
Their orgies ended, forth with silent tread  
They steal along beneath the veil of night :  
In coward murder bent, alike they dread  
The glare of day or foe prepar'd to fight.  
Now with light leaves they strew the trackless way ;  
Now couching creep along to spring upon their prey.  
Perchance, in that unguarded hour  
When wearied Nature sinks in sweet repose,  
Some parent, bound by sleep's subduing power,  
Awhile forgets his own and country woes :  
Kind Fancy paints to his deluded sight  
His infants sporting where no foes molest ;  
Their looks contemplating with fond delight,  
He clasps the smiling mother to his breast,  
His lighten'd heart the flattering dream beguiles,  
And golden harvest wave, and Peace returning smiles.  
Ah dream delusive ! soon to end !  
The human fiends now spread destruction wide :  
Hither their desolating course they bend,  
With death that walks in darkness at their side !  
The yell, that rends th' affrighted air,  
Proclaims with savage sound their purpose done.  
With rage of hell the mangled limbs they tear !  
With rage of hell, from blood to blood they run !  
Carnage and conflagration mark their way ;  
Youth, age, and beauty fall, an unresisting prey.'

The

The author then goes on to describe the fate of infancy and old age in the hands of these barbarians, and thus closes the description with a lover and his mistress falling victims to their savage rage.

‘ Yet Beauty meets a milder doom—  
 Yet female weakness bends the stubborn soul—  
 In vain, or sex shall plead, or beauty bloom :  
 Their furious passions feel no soft controul.  
 Perchance e’en now, in yon sequester’d bower  
 Some maid shall listen to her lover’s voice,  
 In thought anticipate the golden hour,  
 When holy rites shall sanctify her choice.  
 Vows of long love she breathes, with fondest breath !  
 Ah ! soon to cancel all those vows in death !  
 E’en now she hears the ambush’d foe :  
 What sound, she starting cries, pervades my ear ?  
 In yonder moonlight glade it lingers slow—  
 No foe insidious surely lurking near !  
 Suspect, the youth replies, no base design ;  
 Our safe retreat what prying foe shall find ?  
 ’Twas but the whisper of the murmuring pine,  
 Or distant waters sounding in the wind.  
 Her fears remov’d, he thinks no danger nigh,  
 And reads fresh transports in her smiling eye.  
 Alas ! that eye shall smile no more !  
 No more that lovely cheek with beauty glow !  
 In graceful negligence no more shall flow  
 Those waving ringlets stiff with clotted gore !  
 The wolves of war now rend that flowing hair !  
 Impending o’er their agonizing prize,  
 With gnashing unrelenting fangs they tear  
 The horrid trophy of their victories !  
 This sees the youth, expiring as he lies,  
 With aggravated horror sees and dies !’

With regard to the other poems, the public has already seen with pleasure the ‘ *Elegy in Memory of a Lady* :’ and if we are not mistaken, it seems to have received several improvements since its first publication.

In the ‘ *Hymn to Patience*,’ the beauties of poetry, and the consolations of sound philosophy are happily blended, and make an united address to the understanding and the heart. The following address to Patience is spirited and poetical.

‘ O meek-ey’d Patience ! at thy name  
 E’en now I feel thy influence dart  
 Fresh vigour to the fainting heart,  
 And chear my languid frame !  
 E’en now I see Thee move along !  
 No stubborn pride attends Thee now,  
 Nor Sullenness with gloomy brow ;

But



But chearful Peace, in maiden pride,  
And Resolution at her side,  
Compose thy decent throng.  
Ah ! let not ever in thy train be seen  
Dull Apathy, from virtuous feelings free ;  
From thine tho' widely different be her mein,  
By erring man mistaken oft for Thee.  
Oh ! to my sight thy genuine features shew !  
Hope in thy modest eye, and meekness in thy brow.'

The following 'Ode to Sleep,' is rather in a different style from the rest; and shews that Mr. Cartwright's muse can assume ease as well as dignity.

' Sleep, thy balmy aid apply !  
Calm to rest my wakeful woes !  
Sorrow's cheek, O gently dry !  
Sorrow's eye in slumber close !  
Fancy, then, shall hold her reign ;  
Hope shall sooth the pensive mind ;  
Stella then shall smile again ;  
Stella shall again be kind !  
Lost to all we most adore,  
What has life that's worth our care ?  
Sleep, to my fond arms restore  
Stella, faithful, kind, and fair !  
But, tho' once so fair and kind,  
Should those dreams of love be past !  
Ah then ! what solace may I find ?  
Still let me sleep—and sleep my last !'

We cannot deny ourselves the pleasure of concluding this article with 'a Sonnet, written under a Statue of Hymen,' while we congratulate the author on a happiness which is not the most *common* blessing of the age.

' No suppliant vot'ry at thy modest shrine  
For promis'd blifs delay'd assails thine ear ;  
Grateful I own thy choicest gifts, are mine,  
Thy gifts, increasing still thro' many a year !  
Peace, Health, and Ease, and unprov'd Delight,  
And calm Contentment, form thy gentle train ;  
Love waves his light wings, joyous at the sight,  
Proud to partake with thee thy easy reign.  
Fanning thy golden torch, he smiles to see  
His fairest promises fulfill'd by thee !  
Still may that golden torch diffuse its light !  
By love's soft pinions fanned, still glow more bright !  
Thro' latest years extend its chearing ray,  
And gild the gathering gloom of life's expiring day !'

There is a vignette prefixed to the poems, expressive of the story we have quoted from the prince of Peace, which is not without merit, both as to design and execution.

*The*

*The Planter's Guide; or, Pleasure Gardener's Companion. Embellished with Copper-plates proper to the Subject. By James Meader, late Gardener to his Grace the Duke of Northumberland. 4 s. half bound. Robinson.*

WHEN we consider the variety of books and pamphlets on planting and gardening, which of late years have been obtruded on the public, it might be expected that every part relative to the subject was so far explained and elucidated as to render (at least for some years to come) any future publication unnecessary or useless; however, the work before us appears not to stand in that predicament: for although it contains little information but what may be found in the works of Miller, Mawe, and several other authors, yet the method here laid down for disposing of the trees and shrubs in ornamental plantations well deserve the attention of every planter who undertakes to lay out or design such embellishments of gardening: for, as the author observes,

‘The reason why so many plantations, after eight or ten years planting, appear unsightly, is owing to an improper mixture of the plants: whereas had they been rightly disposed, we should not see so many hollows or openings, or bottoms of decayed branches, but the whole would be covered with verdure down to the very front’ (we suppose he means the margin next the walk or lawn) ‘in an easy theatrical manner, and in summer scarce a stem visible: but how often may be seen a tall-growing tree near the front of a plantation, and further back various humble shrubs, rendered still more diminutive by the over-spreading branches of such tree, whose proper place should have been behind those less-growing plants, where they might more freely enjoy the benefit of the sun and air so necessary for vegetables.’

Having explained the reasons from whence this error of planting arises, the author thus concludes his observation on those pleasure ground plantations which in general have already been executed,—‘for as the future beauty of the plantation depends on the first arrangement of the plants, too much attention cannot be given to their disposition and proper intermixtures.’

He then proceeds to point out the proper method for disposing the trees and shrubs in a new plantation, so that when grown to perfection they may appear the most agreeable to the eye; he observes,

‘Where the plantations are not very large, it has been customary to intermix deciduous trees with evergreens. This mode of disposition is not displeasing in summer, when the deciduous trees display their foliage, which make a good contrast with the dark evergreens; but at the approach of winter, and during that



that season when the deciduous trees are stript of their verdure, to many persons such appearance is disgusting; and for this reason it is, many gentlemen of taste, in their plantations, have separated the evergreens and deciduous trees into distinct clumps, which certainly has a better effect than to see a pine, or fir, surrounded with a number of leafless trees: therefore, where such intermixtures are required, it would be more pleasing to the eye to dispose each kind, in large groups, alternately; for in the summer months they will form a more striking contrast with each other, than by the more common method of intermixed planting; and in winter the evergreens will appear more conspicuous, than when singly planted among deciduous trees; therefore if it is agreeable to the eye in continued plantations, how much more so will the appearance be where the plantation is laid out in distinct clumps, or even in open groves.

The author continues then to make observations on the different kinds of soil suitable for such plantations; a rich loam he recommends as being the best for all sorts of trees and shrubs; for, provided there is a sufficient depth of such soil, most kinds will grow in the greatest vigour and luxuriance; but he observes that,

‘ Many places are not furnished with such soil where it is required to form new plantations, many sites being composed of strong clay, others of a dry gravel or sand, some of chalk, &c. and many with various intermixtures; it should therefore be well considered in either of these kinds of earths, what trees and shrubs will agree and best thrive therein.’ For he observes, that ‘ this is a matter of no small consequence to the future beauty of the plantation; but as there are many hardy kinds of trees, which will grow in almost any soil, so there are others which will make but little progress, unless they have such earth to grow in as is more suitable to their nature; some plants delighting in a strong clay, others thriving best on a moderate dry soil, and many others where the land is frequently overflowed with water. For this reason, it were better, where the soil is of the undesirable kind, to relinquish planting a great variety of plants thereon, chusing only those of more certain growth, which may thrive tolerably well; not but some few of other kinds may be tried, as sometimes curious trees or shrubs will grow where it might be expected they would not succeed.’

The author next proceeds to explain the management of the land before the season for planting the trees and shrubs, such as trenching the ground, clearing it of noxious weeds which might impede the growth of the young plantation; so that when the time is arrived, the land may be ready for the reception of the plants intended to grow therein. He points out the method of treatment to be used with strong clayey and gravelly soils. He then points out the proper seasons when

the operation of planting is to be performed, both for evergreens and deciduous trees; also the method of pruning or preparing the roots and heads of the trees and shrubs previous to planting, with their management for the first and second years; and concludes with directions how far asunder the trees should be placed from each other. But he observes that,

‘ The shrubs which compose the front part of the plantation, should be planted at the distance they are intended to remain, at the time they are full grown, which should be so near as at that future period they may touch each other; and these distances must be judged of according to the growths of the different plants; for at first planting, the intermediate spaces between the shrubs may be occupied by perennial, biennial, and annual flower plants: which, while the shrubs are growing, will not only fill up the vacancies, but be very ornamental to the new plantation.’

The remaining part of this work is a catalogue of the various trees and shrubs, botanically arranged in alphabetical order, and classed according to their different growths; specifying in columns their genera, species, foliage, flower, &c. also the varieties of each, &c. This part appears to be the most useful. As the whole is intended for the pocket, it will be a good assistant to the curious in trees and shrubs, and be a means of saving much trouble in overlooking more voluminous works, exhibiting, as it were, in short hand, all that is necessary to remind any person not totally unacquainted with trees and shrubs.

## FOREIGN ARTICLES.

*La Galerie Electorale de Dusseldorff, ou Catalogue Raisonné et Figuré de ses Tableaux, dans lequel on donne une Connoissance exacte de cette fameuse Collection et de son local, par des Descriptions détaillées et par une Suite de trente Planches, contenant trois cens soixante-cinq petites Estampes rédigées et gravées d'après ces mêmes Tableaux; par Chrétien de Mechel, Graveur de S. A. S. M. l'Elect. Palatin, &c. Ouvrage composé dans un Goût nouveau, par Nicolas de Figage, de l'Acad. de S. Luc, à Rome, &c. 2 vols. gr. 4to. oblong; one containing the Plates, and the other the Text. Basil. Price 144 French Livres.*

THE famous gallery of Dusseldorff was begun in 1710, by John-William, elector Palatine, and ever since increased and adorned by his successors.

The four first plates of the excellent description now before us, exhibit the frontispiece of the work; the plan, elevation, section, profile of the building, and the pictures on the stair-case and cieling. The following plates contain the pictures of the gallery to the number of 358. Each of the plates displays a front, or part of a front, of a room, furnished with the pictures, in the same



same order in which they are actually arranged, and with the proportional size reduced to a common scale; so that the spectator has, as it were, the whole gallery itself under his eye.

The text contains a very full and accurate description of the pictures, their dimensions, composition, and expression, the attitude of the figures, their reciprocal position, proportions to nature, dresses, the choice of colours, and the names and native places of the painters.

The work is divided into six parts: of five divisions, each contains one room of the gallery; and the sixth, the pictures placed on the moveable stands of the five rooms or halls.

It has been presented and submitted to the judgment of the Royal Academy of Painting and Sculpture of Paris, and been honoured with the warmest approbation of the committee, appointed by that academy for its examination; who have pronounced that "le manuscrit entrant dans un détail approfondi de chaque morceau, ajoute au plaisir que font les estampes spirituellement et soigneusement exécutées; ce qui concourt à former un tout très-intéressant, et qui peut devenir très-utile aux arts," &c.

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*Histoire naturelle, civile, et politique du Tonquin, par M. l'Abbé Richard. 2 Vols. 12mo. Paris.*

THIS valuable and elegant natural, civil, and political history of the kingdom of Tonquin has been drawn up from Barons' Relation du Tonquin, whom our author considers as a safe guide and voucher; from a variety of accurate details extant in the collections of the interesting and edifying letters of the missionaries; and especially, from excellent memoirs left by the abbé de S. Phalle, who resided twelve years in Tonquin as missionary, and died at Paris in 1766.

The History consists of two parts: the first contains a Geographical Description of Tonquin, and an Account of the Manners, Customs, and Usages of the Inhabitants; of its Population, Industry, Trade, Sciences, Arts, Government, and Revolutions; of the Revenues, Riches, and Strength; Taxes; Civil and Penal Laws; and Judicature; and concludes with a Digression on the fundamental Laws of China, from which these of Tonquin are said to have been derived. The second part is entirely taken up with the History of the Missions.

Tonquin has two distinct sovereigns; though one only is styled Dova, and wears the peculiar insignia of royalty. In his name laws are enacted, and all orders given; yet he has, in fact, no share in the government, but is a mere phantom of royalty; shut up in his palace, and has only a small detachment of troops under his command. He appears annually but twice or three times, in public, for some particular ceremonies, such as the blessing the fields, in imitation of the emperor of China.

The true and despotic sovereign of Tonquin is the commander of the troops. He exercises the most unbounded power; and transmits it to his descendants: and this supreme command has been hereditary in his family these three hundred years. This strange partition, by which the appearance of royalty is conferred to one, and its real power invested in another, is now part of the constitution of the state, and was occasioned by a revolution equally strange. A fisherman, called Mark, had usurped the throne; the nation was discontented; Tring, a robber, availed himself of this national discontent, and succeeded in restoring the ancient royal family; but

reserved the title of general of the troops of the state to himself and to his descendants. He appeared, indeed, as the king's first subject and confidential minister; but, under all this mark of respect and attachment, got all the prerogatives of sovereign power annexed to his post, which the king himself made hereditary in Tring's family, in whose possession they still remain. The king has never yet attempted to recover and assert the rights of his crown; while the general of the troops has frequently encroached on the remains of the dova's former power.

### FOREIGN LITERARY INTELLIGENCE.

*Additions aux neuf Volumes de Recueils de Médailles de Rois, de Villes, &c. imprimés en 1762, 1763, 1765, 1767, 1768, and 1770, avec des Remarques sur quelques Médailles déjà publiées. 4to. with Cuts. Hague and Paris.*

AT the age of ninety-five years, after having lost his sight, M. Pellerin here publishes a continuation of his very learned work on Medals. It is a matter of surprize how he could, in such a situation, undertake and perform a work filled with words of various languages, and with pretty long passages quoted from ancient authors; he was besides, both little used to, and tired of, dictating; and found means to write his work with his own hands. For this purpose, he employed small, very narrow slips of paper, folded separately on one another; one of these slips he held and guided with his left hand, and with his right wrote a whole line on each separate slip. These were afterwards collected by another hand, formed into a whole, and then read to the author. The passages which he wanted to quote from Greek, Latin, and other writers, were sought and collected for him by M. le Bordays, a learned and skilful medallist.

The performance consists of Additions to his former Works, Remarks on some Coins already published, and Answers to Mr. Eckel's Critical Observations. The additions relate to twenty coins hitherto unknown, or at least unpublished: concerning Commodus, Julia Domna, Alexander Emilianus, Volkanus Ultor, Alexander king of Epirus, Capua, Tarentum, Sybritus, the Chersonesus, and Syracuse: a very remarkable one among these coins was struck in Egypt, under the reign of the Ptolemies, and in unknown characters.

*Mémoires sur les Questions proposées par l'Académie Impériale & Royale des Sciences & Belles Lettres de Bruxelles, qui ont remporté le Prix en 1777, with Cuts. 4to. Brussels.*

The first of these instructive Memoirs is written in the Flemish tongue, by M. Verhoeven, on the State of Manufactures and Trade during the 13th and 14th Centuries, with an Abstract of twenty pages in French.

The second, by father Norton, treats of the Advantage of preferring Oxen to Horses, both for Agriculture and transporting Goods in the Netherlands.

The third, by M. Foulle, treats of the Method of draining, cultivating, and improving marshes. And

The fourth and fifth are a Continuation of the same Subject; one in French, the other in Flemish.

*Gram.*



*Grammaire Triglotte, ou Nouvelle Méthode pour faciliter l'Intelligence des Langues Française, Latine, & Allemande, &c. 12mo. Maynz.*

A very short and useful abstract of some of the best French, Latin, and German Grammars.

*L'Art du facteur d'Orgues, par D. François Bedos de Celles, Benedictin, &c. Fol. with 57 Plates. Paris.*

An elaborate and complete treatise on organ-building.

*Catalogue des Livres de la Bibliothèque fondée par M. Proustau, Professeur en Droit, &c. Nouvelle Edition, avec des Notes critiques & bibliographiques. 4to. Paris.*

The library in question appears to be considerable, and very useful; it has had already five learned librarians; and this catalogue is a valuable accession to bibliographical knowledge.

*Dissertations philosophiques sur plusieurs Sortes de Sujets, comme sur les Idées innées, l'Infini, &c. & autres Matières analogues à celles-là. Recueil où l'on trouve à la Fin un postcrit sur le Spinozisme. Par M. L. M. D. B. 2 Vols. 4to. Toulouse.*

The author of these metaphysical dissertations seems to be a profound thinker, but an incorrect and obscure writer.

*Lettres sur les Embellissemens de Paris. 8vo. Paris.*

Containing a confutation of M. L's scheme for embellishing the quartier, or ward of Luxemburgh; with a variety of hints designed for the improvement of the different wards of Paris.

*Mémoire contenant des Réflexions sur les Propriétés du Remontoir, son Exécution pour les Pendules à Ressort, le Développement des Effets avantageux de son Application aux Pendules à Poids, particulièrement à celles qui vont un an sans être montées. Un Echappement naturel dans tous ses Points, les Causes physiques que le rendoient variable, détruites; Manière de le tracer et de le construire. Quantième perpétuel avec beaucoup de sûreté dans les Effets, et d'une facile Exécution, marquant les Dates du Mois par une Division annuelle ou par une de 31. avec une courte Description d'une Pendule dans laquelle ces Effets sont exécutés. Par M. Robin, Horloger, &c. 8vo. Paris.*

The title is sufficiently minute to inform watch and clock-makers of what they may find in this pamphlet of 61 pages. Mr. Robin's pendulum has been examined and highly approved of by the Parisian Academy of Sciences.

*Récherches sur la Pouzzolane, sur la Théorie de la Chaux et sur la Cause de la dureté du Mortier, avec la Composition de différens Cimens & la Manière de les employer tant pour les Bassins, Aqueducs, Réservoirs, Cîternes, & autres Ouvrages dans l'Eau, que pour les Terrasses, Bretons, et autres Constructions en plein Air. Par M. Faujas de Saint Fond. 8vo. Paris.*

An excellent abstract of the same Mr. Faujas' larger work, entitled:

*Récherches sur les Volcans éteints du Vivarais, du Velay, précédées d'un Discours sur les Volcans brûlans, & de Mémoires Analytiques sur les Schoerls, la Zéolite, le Bazalte, la Pouzzolane, les Laves, sur les différentes Substances qui s'y trouvent engagées. With 21 fine Plates. Fol. Paris.*

An original and capital performance.

Lottchen's *Reisen ins Zuchthaus; or Charlotte's Progress to Bridewell.*  
2 Vols. 8vo. Leipzig. German.

A pretty good thought, utterly spoiled by the tasteless and wretched execution.

J. T. Klein, *Naturalis Dispositio Echinodermatum. Accesserunt Lucubratiuncula de aculeis Echinorum Marinorum & Spicilegium de Belemnitis. Edita & Descriptionibus novisque inventis et Synonymis Auctorum aucta à N. G. Leske.* 4to. Leipzig.

An elaborate performance, illustrated with 54 accurate plates.

## MONTHLY CATALOGUE.

### P O E T R Y.

*Nereus's Prophecy: a Sea-Piece, sketched off Uthant on the memorable Morning of the 28th of July, 1778.* 4to. 1s. 6d. Bew.

**H**ORACE introduces Nereus in the character of a prophet, denouncing to Paris, when he conveyed Helena to Troy, the fatal catastrophe of that city. In the piece before us the author introduces the same old prognosticator, foretelling the impending destruction of this country, and traducing the king and the ministry most audaciously. The first lord of the admiralty and Sir H. Palliser are gibbeted in the title-page. The minority are indebted to the same writer for the Favorite, Captain Parolles at Minden, and many other similar publications.

*The Seer, or the American Prophecy. A Poem.* 4to. 2s. 6d. Harrison, and Co.

A satire against the king, lord Bute, and several persons in the administration, under the form of a prediction, supposed to have been delivered by a seer upon the first landing of the English in America.

The author, who probably is some angry Bostonian, used to tarring and feathering those who have been so unhappy as to offend him, seems to have invoked Alecto, Megæra, and Tisiphone, instead of the muses, when he composed this virulent production.

*Ode to the Naval Officers of Great Britain.* By W. Mason, M. A. 4to. 6d. Cadell.

In this Ode the author pursues the following train of thought: Truth descends, dispatches Detraction to the infernal regions, diffuses her influence through the nation, and animates the bosoms of those British commanders, who presided at the trial of admiral Keppel, or gave their evidence in his favour. Upon this occasion he tells us,

‘ Hireling courtiers, venal peers,  
View them with fastidious frown,  
Yet the Muse’s smile is their’s,  
Their’s her amaranthine crown.’

In



In the mean time a gigantic deity, with great pomp and solemnity, ascends from the Atlantic ocean, reproves Britannia for her paricides, exhorts her to discontinue an 'ill-omened war,' and turn her arms against the 'insulting Gaul, her native enemy,' concluding with this advice:

'Seize this triumphant hour,  
When, bright as *gold* from the refining flame,  
Flows the *clear current* of thy Keppel's fame.

Give to the hero's full command,  
Th' imperial ensigns of thy naval power;  
So shall his own bold auspices prevail,  
Nor Fraud's insidious wiles, nor Envy pale  
Arrest the force of his victorious band.

The Gaul subdued, fraternal strife shall cease,  
And firm, on freedom's base, be fixt an empire's peace.'

An hypercritic may perhaps object to the second line in this quotation, and observe, that no classic writer ever compared a clear stream to *gold*; and that *yellow*, applied to an admiral, is a word of 'ill-omen;' but such wittlings should be told, that Homer and Virgil, and all great poets, seldom regard above one leading circumstance in their comparisons.

*A Pastoral. By an Officer belonging to the Canadian Army. 4to. 1s. 6d. Becket.*

The design of the author in this Pastoral is to express his sorrow for the loss of a friend, whose death was thought inevitable, at the time the former was obliged to leave Montreal, to attend his duty in the country. For, it seems,

'A cannon shot, by cruel Fate let flie,  
Lopp'd off at once the brave young warrior's thigh.'

But before the dialogue is ended, intelligence is brought, that the gallant soldier is recovered from his wound; upon which one of the shepherds concludes with this *comfortable* reflection:

'Again he'll join in song and merry tale,  
When we together quaff our *home-brew'd ale*.'

Caledonia. *A Poem. 4to. 2s. Cadell.*

This poetical essay was occasioned by a visit to Invergary, and other parts of the Highlands of Scotland, in the year 1741. The author gives us an entertaining sketch of Corryerg, Lochgary, the fall of Fyers, Bochalaeté, Lochlomond, and other romantic scenes.

The following passage presents the reader with a view of Bochalaeté; which the author says, literally signifies the herdsman of *Æté*. There are several larger and higher mountains in the Highlands, but this is the most remarkable and striking object he saw.

'In *Æté's* forest, wide, romantic, wild,  
Far on the confines of a rugged vale,  
A huge tremendous mountain bounds the view,  
In Gaulic language Bochalaeté nam'd,  
The lofty herdsman that o'erlooks the plain.  
For many a furlong stretching o'er the ground,

Obliquely from the level of the dale,  
 Imbrown'd with purpled heath, his bellying base  
 Sustains a wond'rous magnitude of rock :  
 Rising upright, and tap'ring as it mounts  
 In air, the naked spacious front presents  
 A daring brow, crag-skirted, keenly edg'd,  
 That ragged cuts the sky. A column round  
 And perpendicular, a solid mass  
 Of russet marble, gloomy ornament,  
 In figure rough, in bulk enormous, height  
 Gigantic, crowns his head, and tow'rs aloft,  
 Like Atlas, seeming to support the clouds,  
 And rivets like the basilisk the look,  
 Till giddy akes at length the gazing eye.'

From the prospect of the country the author proceeds to view the manners of the natives, their employments, their musical instruments, their sports, their dress, &c.

In describing their cloathing, he warmly inveighs against an act passed in the 19th of George II. for the prohibition of the ancient Highland dress, which, he says, has subjected the natives to some peculiar hardships and inconveniences. Observe how *pathetically* he declaims against the introduction of breeches !

' This stern decree  
 Binds them in breeches too, their lasting hate ;  
 Confin'd, they cannot stretch their limbs as wont,  
 And wading through the deep or dashing stream,  
 The water soaks thro' this unpleasant garb,  
 And scalds their skin, or freezes in the cold.  
 Strait'ned with ligatures, with pain they climb  
 The hill, or scramble o'er the mountain's brow,  
 And with slow steps descend ; the blood denied  
 A free and easy passage, swells the veins ;  
 The sinews to the utmost tension stretch'd,  
 Are, with endurance painful, apt to start.'

Let Sawney provide himself with trowsers ; or, when he wades through the water, let him put off his galligaskins, and he would feel none of these lamentable inconveniences : but, on the contrary, would appear with more decency than when he displays his bare brawny limbs below the philibeg.

In the latter part of his poem the author considers the causes and effects of some late migrations from the Highlands, the propriety and wisdom of an attention in the legislature to the peculiarities of that country, and the danger of colonizing the extensive regions of America.

*The Distracted Lover, a Poem.* 4to. 1s. 6d. Davies.

We have seldom met with any thing more pleasingly melancholy, more plaintive and pathetic, than this epistle. The author has expressed, with force and delicacy, the various passions, which may be naturally supposed to have distracted the soul of the unhappy lover, before he executed his horrid purpose.

In the following lines he describes his flattering expectations, and the ardour of his love.

' Thy



‘ Thy beauties were my Muse’s darling theme,  
 And thine creative Fancy’s richest dream :  
 Whene’er her fairest pictures rose to view,  
 Th’ ideal prospects still were fill’d with you.  
 How oft, by Love’s delusive visions fir’d,  
 (From slavish forms and hollow pomp retir’d)  
 With thee I’ve hop’d life’s various scenes to share,  
 To swell thy joys, and lessen ev’ry care ;  
 To meet each smile, to hush each rising sigh,  
 And catch the wishes kindling in thine eye ;  
 With wakeful zeal to guard thy languid bed,  
 And on my bosom raise thy drooping head ;  
 With bland endearments stay thy parting breath,  
 And back repel the threat’ning dart of Death.’

After several pathetic reflections on these delusive hopes, he falls into despair, which he thus emphatically expresses :

‘ —Wretch ! shall I tamely bear the galling chain,  
 And crawl through life a spectacle of pain ?  
 No !—Come, Despair, unsheathe thy friendly blade,  
 And wrap me in the grave’s eternal shade :  
 Freely this anxious being I resign ;  
 —Be endless sleep, and dumb oblivion, mine !’

From this resolution, he starts back with horror, at the thoughts of suicide ; but, at last, gives way to the impetuosity of his passion :

‘ —Oh, fatal force of passions unsubdu’d ;  
 In vain I strive to stem th’ impetuous flood ;  
 Love in my heart maintains resistless sway,  
 And sweeps my reason, pray’rs, and faith away.  
 —Then take, relentless maid ! my last adieu ;  
 My lips’ expiring breath shall whisper you !  
 But, whilst on life’s extremest verge I stand,  
 And hold the deadly weapon in my hand,  
 Perhaps my rival all your heart employs,  
 Insults my fate, and riots in your joys !  
 —Perhaps, when Death shall close these weeping eyes,  
 And free you from my wishes, and my sighs—  
 My vows rejected will his bliss improve,  
 Swell his proud triumph, and augment his love !  
 Detested thought ! O spare my aking heart !  
 —My arm may tremble—but we must not part !  
 Vain are his hopes to triumph in thy charms—  
 This slighted hand shall tear thee from his arms :  
 Thou too shalt bleed at Love’s insatiate shrine,  
 And blend, at least in death, thy fate with mine.

This poem may be read with safety and propriety by the young and unexperienced, as the author has introduced some just reflections on the fatal consequences of a licentious life.

*Reflections on the Death of Miss Martha Ray.* 4to. 6d. Harrison, and Co.

The first four lines :

‘ Sigh ! sigh ! O muse ! awhile indulge your grief :  
 Tears, let to flow, give sorrow’s breast relief,  
 Radia is dead.—She died beneath these arms.  
 Snatch’d from the world’s allurements—and its harms.’

These

These are by no means the worst lines in this lamentable production.

*A Monody to the Memory of D. Garrick, Esq.* 6d. Harrison, and Co.

This monody is written in different kinds of measure; the heroic and the lyric. Among other sentiments, the author has adopted that of Mr. Sheridan, relative to the statuary, the painter, the architect, the poet, and the actor; and expressed it with force and spirit.—‘The ear has *drank* the tuneful sound,’ is perhaps an error of the press, instead of *drunk*.

Speaking of Garrick, he says,

‘Well may you mourn, ye friendly train,  
Whom he so oft has led;  
Who now no more shall join the strain,  
Low on his *dusty* bed.’

*Dusty* is an inelegant, unmeaning word in this place.

‘When the sweet *swan* of Avon attun’d his soft lay,  
‘Twas the blitheest that gladden’d the plain;  
The Muses all join’d to acknowledge his *sway*,  
But ‘twas nature that guided the strain.’

A swan tuning his *lays*, gladdening the *plains*, and the Muses acknowledging his *sway*, are incongruous images. Many of the ancients, we confess, speak of the singing of swans. Aristotle, Plato, Cicero, Virgil, &c. mention it as a fact\*. But Pliny says, he was convinced by several experiments, that it was a mistaken notion; and Ælian tells us, that he never heard them sing, nor does he believe any person ever did†. Their organs, undoubtedly, are not formed for that purpose. It is time then to explode this idle conceit, as too trite and absurd to be admitted into modern poetry.

*The Carmen Seculare of Horace, translated into English Verse.*  
*The second Edition.* 4to. 1s. Dodsley.

Corrected in several places, and illustrated with notes‡.

*Pygmalion, a Poem. From the French of J. J. Rousseau.* 4to.  
2s. 6d. Fielding and Walker.

The story of Pygmalion, as related by Ovid, is to this purpose.—Pygmalion, a famous statuary of Cyprus, detesting the women of that island for their licentiousness, resolves to continue in perpetual celibacy. But having formed a beautiful statue, he falls in love with it. Venus, in compliance with his wishes, gives it life; and Pygmalion marries his newly inspired mistress.

The author of this poem has represented Pygmalion, as king of Tyre. But, as the translator observes, it seems to be settled, on unquestionable authority, that he was a very different person.

\* Arist. Hist. Anim. ix. 12. Plat. Phæd. § 35. Cic. Tusc. i. § 73. Virg. Ecl. viii. 55. ix. 29. Hor. iv. 2.

† Plin. Nat. Hist. x. 23. Æl. Var. Hist. i. 14.

‡ See Crit. Rev. for March, p. 231.



The original, which is printed at the bottom of each page, is said to have been represented at a temporary theatre, erected by Lord Villiers at Boulney.

The present translation is a diffusive paraphrase, embellished with many additional circumstances and descriptions.

The poetry is animated, and breathes an uncommon spirit of *amorous* enthusiasm. The representation of the two characters, Pygmalion and Galatea, must be a dangerous experiment on the virtue of the *dramatis personæ*.

*Delineation, a Poem.* 4to. 1s. 6d. Kearsly.

The poet invokes the aid of the Muses. One of them descends from Parnassus to his assistance. He proceeds to applaud virtue, and attack vice in several well-known characters. Lord North stands at the head of those whom he favours with his encomiums, and some of the leaders of opposition are the characters he chiefly reprobates. While he is in his full career, stigmatizing and lashing the delinquents, he is interrupted by the appearance of an extraordinary personage, who threatens to punish him for the malignity of his rhymes. He nevertheless persists in his resolution to publish them, and intreats the Muse to convey them to the printer. The Muse complies with his request; and this production is communicated to the world with an assurance,

‘ That guilt and folly shall not fail to know,  
And feel how much the poet is their foe :  
While each exalted, truly lib’ral mind,  
A never-failing friend shall surely find.’

A generous declaration! which, it is to be hoped, the duration of his poetical existence will enable him to fulfil.

#### M E D I C A L.

*Guardian of Health.* Vol. I. By N. D. Falck, M. D. Small 8vo. Law.

This volume is divided into three parts, the first of which contains a description of the human body, anatomical and physiological; the second treats of the animal œconomy in the state of health and diseases; and the third is employed on regimen, diet, and rules of preserving health. In general, the treatise affords a clear view of the several subjects, which are occasionally enlivened by short declamatory fallies.

#### D I V I N I T Y.

*Fifteen Sermons on select Subjects; from the Manuscripts of the late Reverend Thomas Broughton, A. M. Prebendary of Sarum, and Vicar of St. Mary Radcliff and St. Thomas, in Bristol. By the Rev. Thomas Broughton, A. M.* 8vo. 4s. Cadell.

These discourses are not published with any views of displaying the abilities of the author, as a writer, or a divine; but in compliance with the request of some of his parishioners, among whom he resided thirty years.

The subjects are, the Example of Abraham's Faith, the Eloquence of Christ, the Parable of the Sower, the good Samaritan, the Parable of the Rich Man and Lazarus, the Ten Virgins, the Theory of Man, Hope in Christ, the Joys of Heaven, the Repentance of a Sinner matter of Joy to the Angels, the Duty of loving our Enemies, the Argument from Miracles, the Conversion and Ministry of St. Paul.

These topics are treated in a pious, rational, and familiar manner.

Four Dissertations, on the Nature and Circumstances of the Life to come, were published by this learned writer in 1768.

*A Sermon preached before the Hon. House of Commons, on Wednesday, February 10, 1779: being the Day appointed for a General Fast. By George Stinton, D. D. 4to. 1s. Payne and Son.*

From these words of St. Peter, 'Fear God, honour the king,' the author deduces, and illustrates the following rational principles:

'The inhabitants of the earth are the creatures of God, who superintends their conduct, and wills their happiness: all the relations, whether immediate or remote, which are necessary to their preservation, or conducive to their welfare, are, in effect, of his appointment; and the duties resulting from them, are enforced by his sanctions. Sovereigns then have a divine right to obedience; and subjects have the same right to protection. The remedies which are to be applied in this world, when these rights are deliberately violated on either side, must be left to the laws of every community, or to the urgent necessity of the case, but are not the proper subject of any religious precept. It should only be observed, that no such evils could exist, nor any such remedies be wanted, if the fear of God were adopted as the ruling principle of action; for then the performance of every duty, both social and personal would be effectually secured.'

At the conclusion he very properly observes, in reference to the general fast, that invectives on our enemies, or panegyrics on ourselves, were not its proper employment; that we appeared in the more immediate presence of Almighty God to compose our angry passions, not to influence them; to moderate our self-partiality, not to dwell on our zeal or imaginary virtues.

### CONTROVERSIAL.

*The Inspiration of the Holy Scriptures asserted and explained: in Three Dissertations. By John Kiddel. 8vo. 2s. Dilly.*

In this tract the author endeavours to give a plain and rational answer to the following enquiries: 1. What scriptures are divinely inspired? 2. In what sense the holy scriptures are so? And 3. What proof we have of their inspiration?

In answer to the first question, he produces several arguments, drawn from references in the Gospels to the books of the Old Testament, from quotations made by Christ and his apostles, from their reception of the Greek versions and from 2 Tim.



iii. 15, to prove the divine origin and authority of the Old and New Testament.

In his reply to the second question, he considers the historical, the moral or devotional, and the prophetic parts of scripture, separately and distinctly; and endeavours to shew, that the Holy Spirit afforded all the assistance, which was necessary to make each of them *infallible*; and that the assistance was more or less, as the subject required; but that he left the authors to express themselves in their own words and language.

In answer to the third question, the author insists on the types, figures, prophecies, &c. which abound in the Old Testament; the testimony of Christ and his apostles; the miraculous powers, with which most of the sacred writers were endowed, &c.

This is a rational dissertation, and affords as much satisfaction, as can be expected from general observations on this complicated and extensive subject.

*A Letter to the Rev. Mr. M. Browne, Author of Sunday Thoughts, &c. upon the Downfall of Antichrist. By the rev. A. Maddock, of Creaton, Northamptonshire. 8vo. 1s. Matthews.*

This writer contends, in opposition to the sentiments of bishop Newton, that the seven epistles to the seven churches are prophetic; that the Ephesian state of the church represents the apostolic age; the Smyranean state, the time between that period and the reign of Constantine; the Pergamean state, the interval between Constantine and the year 606, 'When the emperor Phocas, or Phocion, set up the pope above all other bishops, and Mahomet broached his errors in the East, &c.'

According to this writer's computation, the western antichrist, the pope, and the eastern antichrist, the Turk, will both be cast down, in the year 1866.

*A new Defence of the Holy Roman Church, against Heretics and Schismatics. 8vo. 1s. Fielding and Walker.*

An excellent irony, intended to expose the pretended miracles, the indulgences, and the persecuting principles of the church of Rome.

*Postscript to Dr. Price's Sermon on the Fast-Day; containing Remarks on a Passage in the Bishop of London's Sermon preached at the Chapel Royal on Ash-Wednesday last.*

The bishop of London, in his sermon, preached at the Chapel Royal on Ash-Wednesday, having occasion to mention those who assume visionary and impracticable principles, as the only true foundations of a free government, subjoins the following note:

"As far as, in any instance, the operation of any cause comes in to restrain the power of self-government, so far slavery is introduced." Dr. Price, Observations on Civil Liberty. Sect. I. "The representation must be complete. No state, a part of which only is represented in the legislature that governs it, is self-governed." Additional Observations, Sect. I. From which it follows, that a vast majority of the people of England, all that have no vote for representatives in parliament, are slaves."

In

In this Postscript Dr. Price explains and defends his notions of civil government.

‘ In order to judge properly of these passages, and the inference which the bishop draws from them, I must desire it may be considered that I have repeatedly said, that by the state I mean “ the body of independent agents in the state ;” and that, consequently, the two propositions which the bishop must maintain in opposition to those which he has condemned, are

‘ First, That the body of independent agents in a state may be free in those instances in which they want the power of self-government. And

‘ Secondly, That they may possess the power of self-government, and yet a vast majority of them have no vote or share, either by themselves or their representatives, in government.

‘ Our situation in this country is indeed calamitous, if, as the bishop intimates, we are under a necessity of either admitting these propositions, or granting that we are slaves.—The following observations, however, on which I have laid much stress, should not be forgotten.

‘ In the first place, liberty and slavery may exist more or less in different states; and, in one and the same state, they may be mixed and blended in various ways and degrees. What I have asserted is, that *as far as* a state wants a complete representation, *so far* it is not self-governed; and that as far as it is not self-governed, *so far* it is enslaved. If it is *partially* represented, it is *partially* enslaved. If it is not *at all* represented, it is *entirely* enslaved.

‘ Secondly, I have carefully distinguished between the casual enjoyment of freedom, and a constitution of government *securing* freedom. A state may enjoy freedom under a *despot*, if he is wise and virtuous; but such freedom depending on the will of one man, which in the end must prove the misery of all men, and not being derived from a free constitution, the state would, in reality, be enslaved.—So, in Britain, we might enjoy freedom in consequence of the lenity or connivance of our governors; but if it depended chiefly on their goodness, or if a *vast majority* of the people had no share in legislation, we should, undoubtedly, whatever happiness we might enjoy in other respects, be *so far* enslaved. Second Tract, page 3d.

Thirdly, I have asserted, that even a partial representation in the legislature of a country is in the highest degree favourable to public liberty, and one of the greatest blessings, PROVIDED it is freely chosen, subject to no corrupt influence, frequently changed, and vested with such powers as the constitution gives to our House of Commons. Second Tract, pages 35 and 39.

The author endeavours to maintain his ground by several other considerations. But we must refer those readers to the Postscript, who wish to gain an adequate notion of his defence; and shall only take the liberty to interpose the following queries: Is not his lordship’s inference fairly deducible from Dr. Price’s own words? Is not a *complete* representation, upon the doctor’s principles, absolutely impossible? Are not the commons of England the representatives of the whole body of the people, as well as of the electors; or, are they not trustees for the liberty of every individual? And therefore, in this case, is it not a mere dispute about words to talk of a partial representation, and a partial slavery?



## M I S C E L L A N E O U S.

*The Case and Memoirs of the late Rev. Mr. James Hackman, and of his Acquaintance with the late Miss Martha Reay. 8vo. 1s. Kearsly.*

Many of the particulars in these Memoirs are said to have been communicated by Mr. Hackman, while he was in confinement. The author tells us, that this unfortunate man was not twenty years of age, when he first became acquainted with Miss Reay; that they had many *private interviews*; and had actually agreed to marry, on his return from Ireland, whither he was then going with the 68th regiment; that he quitted the army by her advice; but soon afterwards, finding himself excluded from her company, he gave way to an unbounded grief; that however he did not form any design of putting a period to his life, till he saw her in company with another gentleman at the theatre; and that he had not the least intention to kill her, till he came up to her in the Piazza, and was overcome by 'a momentary phrenzy.'

Improbe amor, quid non mortali a pectora cogis!

This is a crude and inaccurate composition; but we presume the principal facts are authentic.

*A Treatise on the Culture of the Tobacco Plant; with the Manner in which it is usually cured. To which are prefixed two Plates of the Plant and its Flowers. 8vo. 2s. 6d. Johnson.*

Among the many ill consequences of the present unhappy contest with America, the supply of tobacco is rendered very precarious: and as that plant is become, by custom, one of the necessities of life, every attempt to supply the market with greater certainty, and at a moderate rate, is laudable, and worthy attention. The author of this tract, has given a concise account of the discovery and uses of tobacco, with a description of the plant, the method of cultivating, and the manner of curing it; which will enable those, who may attempt rearing it, to try the experiment, and ascertain the possibility of producing a sufficient quantity for our own consumption.—As this is the season for sowing, the pamphlet could not have appeared more opportunely.

A hint the author has dropped at the close of the first chapter, merits the attention of the public: we shall lay it before our readers:

'Tobacco has been found by the Americans to answer the purpose of tanning leather, as well, if not better than bark; and, was not the latter so plentiful in their country, would be generally used by them instead of it. I have been witness to many experiments wherein it has proved successful, especially on the thinner sorts of hides, and can safely pronounce it to be, in countries where bark is scarce, a valuable substitute for that article.'

*The Exhibition, or a Second Anticipation. Being Remarks on the principal Works to be exhibited next Month at the Royal Academy. 8vo. 2s. 6d. Richardson and Urquhart.*

The author of this pamphlet appears to be a person of taste in the fine arts; and though his opinion may not implicitly govern that

that of others, we hope it will at least induce those who shall differ from him to give such reasons for their dissent, as may show themselves to be influenced by rational considerations, not by prejudice.

*The Governess. From the French of Monsieur Le Fevre. Translated by E. P. Small 8vo. 1s. Dodsley.*

The original of this Essay is printed in L'Esprit de l'Encyclopedie, and intitled La Governante. The design of it is to point out a mild, lenient, and easy mode of discipline, calculated to form the minds of children in their *earliest* infancy, to conduct them in the paths of honour and virtue, to make them agreeable in company and conversation, and useful members of society.

The method proposed, is to *obviate* all bad propensities; or to restrain every emotion of perverseness, pride, ill-humour, impatience, and disobedience, upon their very first appearance; and, on the other hand, to cherish and encourage every contrary principle, by a mild, inflexible authority.

These instructions are applicable to both sexes, and to children of all ranks.

We would recommend this tract to every parent, who has sense, patience, and fortitude, to follow the directions, which the author prescribes.

*Lessons for Children of Three Years old. Part II. 6d. sewed. Johnson.*

*Lessons for Children from Three to Four Years old. 6d. sewed. Johnson.*

These are very proper books for little children. The chit-chat, of which they consist, is adapted to their capacities: the sentences are short; and the type large and clear.

Two little volumes by the same author were published the last year \*.

Extract of a Letter from the Author of Lectures on the Church Catechism, relative to the Acts of Pilate, mentioned in our last Number, to which we must refer the reader, and leave him to judge for himself.

... \* *I never had the least idea of doing credit to those accounts, which Dr. Lardner and others treat as spurious. I meant only to assert my opinion, with regard to the authenticity of the testimony of Tertullian and Justin Martyr; which Dr. Lardner himself, among many others, thinks very respectable. In this matter I rather blame myself for a negligent expression, than you for a hasty censure: for, I own, I think the note, which gave occasion to your remark, though, if you observe, it refers only to the testimony of those two writers, is however very loosely expressed.*

\* See Crit. Rev. vol. xlvii. p. 160.

